

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME L

JACKSON, MISS., August 9, 1928

NEW SERIES  
VOLUME XXX. No. 32

Sorry to hear the resignation of Dr. Ben Ingram at Biloxi. May our Father guide him and the church.

East McComb Church will proceed at once to build a new church house to cost \$23,000.00. It will be brick veneer.

Dr. L. R. Scarborough will preach in a parish-wide revival at Minden, La., beginning Aug. 12. D. C. Black leads the music.

Pastor D. A. McCall is helping Brother Joel Sturdivant and the Hebron saints in Panola County. They are expecting a great meeting.

Mr. Cecil S. Johnson, who has been teaching in Lanniston College, has spent two months in the Baptist Hospital in Memphis this summer and has now returned to Hattiesburg.

In writing for the Record when you give names, please write them very plainly. This applies to those especially appearing in the Children's Circle. They are often very difficult to get correctly.

Elder B. F. McPhail writes from Tyro, Ark., "I am in my second meeting since coming to Arkansas. Had nine grown people to accept Christ and come for baptism last night. Most every service is a soul winning campaign."

One of the morning papers recently gave front page space to the statement that some whiskey politician in Pennsylvania had announced his intention of bolting the Republican party and voting for Smith. Do you know of any liquor lover who is not going to vote for Smith?

Pastor Hickman, of Sardis, says in his bulletin: We admire the stand the Baptist Record has taken against the candidacy of Al Smith. The fight is on. For a century the Christian manhood and womanhood of this nation have fought to outlaw alcoholism and it is now up to us to fight even harder to maintain the law. The issue will be decided at the polls.

Invitation is received to the marriage of Miss Elizabeth Lawrence to Mr. Luther Erskine Boone, Jr., August 22. The young lady is the beautiful daughter of Dr. and Mrs. J. Benj. Lawrence, now of Kansas City, formerly residents of Jackson, Miss., and highly esteemed in many states. We wish these young people all joy and happiness.

Bro. J. J. Mayfield assisted me in my meetings at Enon and Providence. Great crowds, fifty additions, everybody happy and the preacher well paid are the results. Enon has a membership of 400, Providence 300. Bro. Mayfield endeared himself to everyone and received unanimous invitations to be with us again next summer. His was a constructive work—wholesome, solid, abiding.

Barry B. Hall.

Mr. E. W. Traylor, Editor of the Hazlehurst Courier, while urging the people to vote for the party nominee, yet he says, "We had unwise leadership at the Houston Convention. We firmly believe that it would have been better to have nominated Cordell Hull or some man of his type, and gone down to a glorious defeat, rather than to have sacrificed our principles in the hope of winning". He also says that he thinks Smith has not the slightest chance of winning.

## Notice

Please send to the Baptist Convention Board office, the dates and places and places of meeting of the following Associations:

Columbus, Madison, Mt. Pisgah, Prentiss, Webster, Yazoo.

—R. B. Gunter.

Hopewell Church, Copiah County, will celebrate its centennial Aug. 12. M. P. Jones will have brother Green with him in a meeting at that time.

Brother L. E. Lightsey says he is improving slowly, but is still in the Baptist Hospital in Jackson since his operation two months ago. Pray for his complete recovery.

The Editor of the Jackson News says the opposition of the Editor of the Record to Al Smith is worse than selling boot-leg whiskey. Naturally he would think so. There's where the whole trouble is.

The Commercial Appeal reports that in Memphis one faction of the Democrats voted 10,000 Negroes in the election for governor. And they will be found in many places to line up the Negroes for Smith.

Brother G. T. Howerton writes: Keep up the good fight against Tammany Smith. Every good man ever elected President of the United States had to beat Tammany. Hoover is no exception. Tammany knows no political principles. Right now she is trying hard to use the Democratic party."

When the "roll of honor" is made up the names of brother and sister Bailey of Union Church in Panola County will be included. When they came into Sunday School Sunday morning their nine children accompanied them, all coming by to shake hands with the preachers before starting the work of the school. Three of the children were already members of the church, two others joining during the meeting. They take their religion seriously and joyfully.

The Editor of this paper has been all his life a Democrat in politics, but has not flaunted that fact in the paper. He expects to remain a Democrat of the same type he has always been. But he does not introduce in the paper purely political issues. But if moral issues are injected into a political campaign as they are now, he will be found fighting for righteousness and sobriety and forever against the liquor devil. We are not mad, most excellent Festus, but speak forth the words of truth and soberness. In this connection let us repeat the words of a Democrat and a Baptist preacher in Kansas City during the Republic National Convention; he says:

"We were around the convention hall quite a bit . . . notwithstanding there were perhaps more than ten thousand visitors in the city, and our own population around half a million, the writer did not see one single person at any time under the influence of liquor, nor did we hear one 'cuss' word spoken."

On the other hand one of our Mississippi representatives at Houston who tried to vote the delegation for Smith was reported to be drunk as a loon and had to be carried out for fighting.

At Taylorsville 35 were added to the church in a meeting in which the preaching was by Dr. E. K. Cox, of Gloster.

Somebody has started the inquiry whether your pastor is the shepherd of the flock or the "pet lamb."

Dr. M. O. Patterson, of Mississippi College, is assisting Brother N. G. Hickman and the Liberty Hill Church, Panola County, in a meeting this week.

Pastor L. D. Posey has been with Pastor C. P. McGraw, of Plumerville, Ark., in an evangelistic meeting and teaching the book of Daniel with good results.

Last week Dr. H. M. Harris had Dr. R. B. Gunter with him in a good meeting at Benton. This has been in some reports a difficult field, but the church was edified and eleven new members added, five for baptism.

Dr. L. R. Scarborough, president of the Southwestern Seminary, says, "I regard that we face a national crisis and every one of us should do what we can to save our land from an awful tragedy".

The New York World publishes a statement from the head of the Washington Branch of the "National Association for the advancement of Colored People" warning the prosecutors of Perry W. Howard that the Negroes will vote for Smith because the government is prosecuting Howard.

Dr. P. E. Bourroughs, of Nashville, writes, "I am reading with unusual interest what you editors are having to say to us these days regarding moral and political questions. I note with appreciation the tendency to strike squarely from the shoulder as regards great and enduring moral questions. These issues cannot be avoided and surely we cannot allow the ground gained through a century of sacrifice to be lost. The Lord give you light and leading in abundance."

Editor Baptist Record:

As the nominee of the Democratic Convention has claimed and exercised the right to "bolt the Platform" adopted by the Convention, and promulgated a platform of his own in which there is a plank, considered and rejected by the Convention, have not the Democratic voters the right to "bolt the Nominee" by refusing to vote for him at the election?

—(signed) W. D. Ratliff  
Jackson, Mississippi.

Brother L. D. Posey writes from Plumerville, Ark., that the whole state is being organized county by county in an Anti-Smith fight. In the church from which he writes only one man will vote for Smith, and probably no Baptist pastor in the state. He says the best people of the state regard Robinson as a traitor who sold out for a place on the ticket. He hopes Mississippi will organize and promises to make some prohibition speeches. He concludes with, "My heart goes up to God in gratitude for you and Dr. Gunter for the noble and loyal stand you have taken in this hour of peril confronting our nation. God's blessings on you."

## WHY SMITH?

For some months now this writer has been investigating the record of Al. Smith, who is the nominee on the Democratic ticket for the presidency of the United States, and he has come to the conclusion beyond the shadow of a doubt because of the light before him, that if Al. Smith is elected President this nation will be set back not less than fifty years. Here are some of the reasons: In the first place, Al. Smith is a heavy drinker and absolutely opposed to the prohibition law. His record shows that he has done everything in his power in favor of the liquor business, so we might dub him "Alcoholic" Smith and tell the truth. Second, he is a devout Roman Catholic and no man of that stripe and type could serve a Protestant nation fairly and squarely. He is bound to await orders from the Pope of Rome. Now this is a fact whether we want it to be or not—I wish it were not true, but it is true. History teaches that the Catholics in Mexico are responsible for the death of the president-elect which took place a few days ago, and everyone who is acquainted with the situation knows that it is true. If that so called church be for Jesus Christ and righteousness, then why could they not obey the law down there as the Protestant churches have done? All of the Protestant churches immediately complied with the law that was passed a few years ago, but the Pope ordered the Catholic Church not to comply with it and it has not. You can see that if this bunch of people gives trouble in one nation they will in ours.

Someone said the other day that if Smith were elected he could not change the prohibition law. Let's see if this be true. Heretofore the laws passed have nearly all been backed by the President, and if he with the whiskey people could get a change in our present laws he could then make appointments to the Supreme Bench—judges who would be favorable to the modification of this law. The age limit would indicate, if there be no deaths among our Supreme Court judges, that there will be two or three new men on the bench within the next three or four years, so you can readily see how he could get by with that.

Well, will give you more at a later date—read and digest this.

—One Who Knows.

## "CATHOLICISM AND THE AMERICAN MIND"

By Winfred Ernest Garrison

Published by Willett, Clark and Colby, Chicago  
A Review by Hendon M. Harris

This is a very timely book written by a professor in the University of Chicago; it should be read by every pastor in the state of Mississippi and by large numbers of laymen as well. This book has been recommended as the "book of the month" by the Religious Book Club of America which has in its membership over six thousand religious leaders in the United States. I strongly advise that you send in your \$2.50 and get this book from the Baptist Book Store at Jackson.

Those who begin the reading of this book expecting to find a tirade of denunciation against the Roman Catholic Church will be disappointed. The author shows conclusively from Catholic sources that the Roman Church not only has a religious side but that it has a strong political side as well. It is not necessary for him to use intemperate and abusive terms in order to show that Romanism is a genuine menace to American political as well as religious ideals. He does not mistake assertion for proof but cites one Catholic authority after another to indicate the deep-lying conflict between Catholic aims and Americanism. The conclusion that is borne in upon the minds of those who read this book is almost certain to be that a good Catholic cannot be a good American. Of course, there are thousands of Catholics who are good Americans but they are not logical and consistent Catholics; they are

Catholics who do not fully understand the implication of the teachings of their own church.

Well, what beliefs held by Catholics conflict with American ideals?

Their conception of the authority of the pope is important. To a genuine Catholic, the pope is infallible and speaks with the voice of God. They say that the pope is infallible only when he speaks officially on matters of "faith and morals" but who is to decide what are matters of faith and morals? Answer—the pope is the one who decides what are matters of "faith and morals", consequently he instructs his followers on matters which, in the judgment of Protestants, often go over into the realm of politics. Again and again Catholics have interfered with political matters in places like Mexico, France and other places where they think they have the chance of success.

The pope has ambassadors to nearly all the principal countries of the world and receives ambassadors from these countries, he has a secretary of state, creates counts, etc., of the Holy Roman Empire, claims temporal sovereignty, claims the right to release subjects from their oaths of fealty and loyalty to kings and presidents, tells the Catholics what books they are to read, what plays they are not to attend, encourages the most abject submission of those who would enter his court, requiring the kissing of his ring while kneeling and receiving his blessing. In short, the papal court is thoroughly medieval; the attendants wear medieval paraphernalia, the pope maintains medieval pomp and autocracy, Catholic theology is that of the Dark Ages.

One of the key words of the Roman Church is "authority". Let it be repeated that the pope speaks to the consciences of Catholics with the authority of Almighty God. Well, who, as a matter of fact is this man who thus speaks? He is usually an Italian; Catholicism is a product of Latin culture; it uses the dead language of Latin and a majority of the cardinals, are Italian; there are thirty-six Italian cardinals, while America has four cardinals, three of whom were recently created. Catholicism is thoroughly foreign to America. In the year 1790 less than 1% of the inhabitants of the United States were Catholic; now they amount to nearly 19%. All these people look not only for religious leading to Italians but also for many political ideas. A true Catholic has thus a DOUBLE ALLEGIANCE, one to the United States and the other to an Italian (Roman) hierarchy.

The author shows that the Roman Church teaches NOW that there should not be separation of church and state when it can be avoided, that the church and not the state should educate (against public schools), that the state should not make laws concerning marriage, that priests and monks should not be tried by civil courts but by ecclesiastical courts (an imperium in imperio), that church property should be under the sole control of the pope and not the state, that TOLERATION OF PUBLIC WORSHIP BY PROTESTANTS IS NOT TO BE PERMITTED IF IT CAN BE HELPED. Catholics pretend to be tolerant in America because they are in the minority but the teaching of their church is clear and unmistakable that all other religions are to be suppressed by force where Catholics have the power; they conscientiously believe this if they are good Catholics and following the pronouncements of their "infallible" popes. History shows that again and again Catholics have tried to use the power of the state to sweep out all other religions. Protestants are tolerant by force of conviction; Catholics, because in America they are fewer than Protestants, make a great show of toleration FOR THE PRESENT.

The author points out that Catholics have a different conception about moral reforms from most Americans. Their view of the prohibition question, Sabbath observance, marriage, social welfare and other matters of like character is at variance from traditional American ideals.

The Roman Catholic Church still holds that the church is superior to the state and that the state should lend its power to the church to suppress heresy and schism wherever it is at all possible and expedient to do so. The Catholics boast that their church never changes and a reading of this book will go far to show that the teachings of Romanists is now what it was hundreds of years ago when Protestants suffered severely from the persecutions of the "One True Church" who drove out dissenters from fireside and native land to seek a refuge in the New World.

No true American has a right to deny religious freedom to other cults than his own. What many object to is not the religious beliefs of Catholics but to their political beliefs which are bound up in their religion. For example, does it make any difference if a Catholic President is opposed to our system of public schools and would have everyone attend parochial (religious) day schools taught by priests and nuns? Yet every good Catholic is "commanded" to send his children to parochial schools and to avoid the public schools if the parochial schools are available.

No, it is not intolerance to be against those who are intolerant; nor is it bigotry to vote against one of the most bigoted institutions in the world. The trouble is that the Roman Catholic Church is a political-religious organization; it is not simply and solely a religious organization; it makes claims for political power, it constantly intermeddles in political affairs and it has an organization which heads up in an Italian, foreign in ideals, purposes and autocratic in spirit, who claims to be the sole and only representative of Almighty God on earth and who endeavors to enslave the wills and consciences of millions of Americans.

On page 122, the author asks this question:

"But . . . if they had the power . . . is there danger that they (the Catholics) would permit the church in any respect to encroach upon the domain of civil government?" And then the author answers his own question by saying, "There is".

This is the calm conclusion of this teacher of Church History in the University of Chicago. If we give the Catholics any opportunity to encroach upon our liberties, civil or religious, we will have only ourselves to blame. For they have long and loudly proclaimed to the world that they have never changed and surely we know what the history of the Catholic Church has been.

## AL. SMITH'S RECORD AS TAMMANY LEGISLATOR AND GOVERNOR

The following is Al. Smith's record. It is given as he made it and without any frills or dressing up. It is not what he wishes it might have been. It is what it is. It is for liquor, gambling, assignation houses and Tammany Ring corruptions; and against the home, the church, the Sunday School, the school and Sunday observance. Would such a man adorn or disgrace the President's seat? There are other serious objections to him besides his official acts which ought to defeat him in his aspirations for the high and important office of President. His record as an officer speaks for itself.

1904—April 6, voted against the bill adding strength to the enforcement features of the law against gambling.

1904—April 14, Unrecorded on enactment of measure against bribery of representatives of labor organizations, designed to prevent the laboring men from being sold out to the brewers and others.

1905—Voted for assignation houses and other houses of ill fame run under guise of "Raines Law" hotels.

1907—March 26 and April 23, Voted for opening up prohibited areas to sale of liquor.

1907—April 3, Voted to kill local option bill in Excise Committee.

1908—Voted against bill stiffening up regulatory

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and enforcement features of the liquor Tax Law.

1908—Voted for bill to remove all zone provisions protecting churches and schools from saloons.

1908—Fought Governor Hughes' Anti-Race Track Gambling Bill through two sessions of the legislature.

1909—Introduced and pushed bill to permit hotel bars within church and school zones.

1910—April 6, Voted against local option in cities.

1910—May 27, Voted against bill restricting gambling and betting establishments.

1911—May 24, Voted against local option bill for cities.

1911—May 24, Voted for bill increasing hours for sale of liquors.

1911—Voted for Sullivan bill opening up prohibited zones about churches and schools to hotel bars.

1912—Voted against bill to grant local option to third-class cities.

1912—Voted for bill to make it harder to convict New York City liquor dealers for violating the law.

1913—Appointed eight Tammany men out of thirteen on Assembly Excise Committee and refused to give representatives of the people a chance to vote on any temperance legislation.

1913—As Speaker, engineered the defeat of the bill against knowingly delivering liquor in dry territory except to bona-fide consignee.

1913—February 26, Engineered passage of bill emasculating liquor tax law.

1913—As Speaker, helped to pass bill legalizing the opening of saloons on Sunday in New York City.

1913—As Speaker, engineered passage of bill permitting saloons within 200 feet of private schools.

1914—March 19, Voted against bills to grant local option to cities, city subdivisions and counties.

1915—March 31, Voted against bill for referendum on state-wide prohibition.

In his message to the legislature in January, 1920, he argued that the Eighteenth Amendment was not yet adopted although it was already ratified by forty-five states, asked the legislature to do the constitutionally impossible and rescind its previous ratification action. During the same session he openly backed the nullification beer bill proposed by Republican Assemblyman Gillett and Democratic Senator Walker.

Also as candidate for re-election in 1920, and after the Supreme Court of the United States had killed the Nullification Beer Act, he ran on a platform which said:

"We favor an amendment to the so-called Volstead Act that will make operative the act passed by the State Legislature (the Nullification Beer Act) and signed by Governor Smith." On September 26 of this year Smith was temporary chairman of the Democratic Convention and made a speech urging that the Democratic party be committed to a state law on behalf of beer and wine and that the State Enforcement law be repealed.

Al. Smith was chiefly responsible for the repeal of the New York State prohibition law. It was he who bludgeoned and coerced the dry Democratic Senator who finally broke down and cast the deciding vote for repeal.

Smith's philosophy of prohibition probably is as well summed up in an unguarded statement as in his record, although it would seem that his record spoke for itself.

He says he is not for the open saloon, but what does he mean by the following:

On March 9, 1923, the New York Times quoted Governor Smith, who had been talking to a reporter about a beer bill introduced in Congress by a New Jersey Senator. The Governor said, according to the New York Times, "I would be glad to go down and help him put over his bill if that will get us somewhere where we can put

a foot on the rail again and blow off the froth." It is said that he berated and reviled the thoughtless reporter who so quoted him, but the record stood. He said it, and for once he had not been protected by the press against his ineptitude.

If "putting a foot on the rail and blowing off the froth" does not mean the saloon, what does it mean? If Smith is not only against prohibition but in favor of the saloon, how else can his statement be interpreted?

Well, that's Al's record.

T. J. BAILEY, Superintendent,  
Mississippi Anti-Saloon League.

## BOLTING THE BOLTERS

When the Democratic National Convention met at Houston in June, before nominating a candidate for President, a Committee was appointed to recommend to the Convention for its adoption of a platform of principles and purposes and the enactment of laws to promote these principles and purposes, which were to be advocated by the nominee of the Convention and his campaign for the election to the Presidency.

Some delegates to the Convention appeared before this platform Committee to urge the adoption of a plank favoring the amendment of the Volstead Act, but the Committee refused to make this important question, upon which Democrats held widely divergent views, a part of the platform upon which the campaign for the election of the nominee of the Convention was to be based.

In his message to the Convention accepting his nomination, Governor Al. Smith, evidently feeling that he was under no obligation to support the platform adopted by the Convention that nominated him, announced that he favored the amendment of the Volstead Act, and if elected, would use the great influence of the office of the President to accomplish that purpose.

In furtherance of his purpose to make the amendment of the Volstead Act the paramount issue of the Campaign, Governor Smith appoints as his Campaign Manager, John J. Raskob, an active member of an association organized to oppose prohibition, who is accepting the appointment stated, "I have heretofore been independent in politics, but now, however, I see an opportunity of performing some constructive service by helping relieve the country of the damnable affliction of prohibition. Governor Smith has taken a courageous stand on that question and I accepted the chance to help him." His first official act was to address a letter to each member of the National Democratic Committee inquiring their attitude toward Prohibition, so the fight is on to amend or repeal the laws passed by Congress to enforce the Eighteenth Amendment.

Now, shall Democrats like myself, who have labored early and late to secure the passage of laws to prohibit the sale of intoxicating liquors, vote for a candidate for President who announces that if elected, he will use the influence of this great office to have these laws amended or repealed?

Now since Governor Smith has shown by word and act that he refuses to be bound by the action of the Convention of which he is the nominee, in its adoption of a platform stating the questions upon which the party are agreed and upon which the campaign for his election was to be made, and is making paramount an issue which the Convention through its Platform Committee refused to make even a minor issue, are not Democratic voters thereby absolved from their obligation to support the nominee who, repudiates the authority of the Convention to adopt a platform?

During the meeting in Union Church our home was with brother Joel Sturdivant and wife and Joel III. Brother Sturdivant has charge of the Consolidated School, is preaching to two churches and those who knew him in college will be sure that he is still "cheer leader." Everybody has a good word for Joel.

nrlfli

## MEDITATIONS IN MARK

By J. L. Boyd

Mark 5:1-20: Having weathered the storm on the sea, Jesus and his disciples embarked in the land of the Gerasenes. Let us note here that this is foreign soil, beyond the pale of the Jewish nation. He was seeking rest, and quiet, where he might give special instruction to the twelve. Or did he disgress here to "beard the lion in his den?" Is it true that the devil here foiled the plans of the Master? Or did Jesus turn aside to rescue a man imprisoned in the bonds of Satan to send him forth as a missionary of the gospel in a land where He himself was not permitted to stay? Suffice it to say that "as soon as he stepped from the boat," there met him from the tombs a man who could not be bound with chains or fetters because by his super-human strength they were broken in pieces. And always night and day, in the tombs and in the mountains this man was crying out, and cutting himself with stones. He was making the air hideous with his shrieks, and himself miserable. He was a menace, no doubt, to the country-side, a problem to his family and friends, and a burden to himself. Men had tried to tame him, but there were no signs of improvement in response to their efforts. Any relief from any quarter and at any price might have been welcomed.

So, Jesus comes. But see the greeting with which the man himself greets Him! "What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not!" Here Jesus is trespassing, and the possessor of the leige is saying, "Keep Out!", "Keep Off the Grass!" But the tenure or right of possession is bitterly contested, for Jesus had already said as He approached the man demon possessed, "Come forth, thou unclean spirit, out of the man." In fact, the legion of demons were the trespassers and had set up their claims where they had no legal right. They were securely entrenched, and had baffled every effort of the citizenry of the country round in their usurpation. They were reigning supreme in the life of this poor man, and in their glory as long as Jesus could be kept out.

But, beloved, the devil is an usurper from the beginning and in every place and in every person where he rules or assumes control is the act of an usurper, reigning where he ought not. The right to rule belongeth to the Lord Jesus Christ by virtue of the claims of creation, but sad to say and to see that often the individual and the devil combined succeed in the overthrow of the rightful sovereign, and set up an alien government in open rebellion to the Will of God. This is, indeed, one of the mysteries of the permissive providences of God, yet it is true nevertheless. When it is true that to resist the devil and he will flee from us, and one need but to assert his will power, saying, "Get thee behind me, Satan," and he will slink away, then to allow him to come in and set up his dominion in defiance of the rightful rule of the blessed Son of God is a seeming anomaly unexplainable. But this very thing happens on every hand. We mortals become demon-possessed, but mark you, never without our own knowledge and consent. This was the state of this man in the passage under consideration. He had willingly, no doubt, allowed the demons to come in and set up their wicked rule to his own undoing, and was now helpless—till Jesus came.

Recognizing the authority of Jesus, and cowering at his feet, "He besought him much that he would not send them away out of the country." The picture is that of a dog who has offended his master, cowering at his feet, whining for favor and dreading to be sent away to a possible more unfriendly portion of an unfriendly world. The language represents the man as speaking in a few of the sentences here, but we are to regard the demons as doing the talking and the man as their instrument or tool to convey their

(Continued on page 7)

## Editorial

### A GOOD CONSCIENCE AT WORK

In the First Epistle of Peter, which is taken up largely with encouraging Christians who are undergoing hardships, there is a parenthetic remark about baptism and a good conscience which throws a good deal of light on both the baptism and the conscience. The truth of it is that baptism is a fine test of the character of conscience you have and whether it is in good working order.

But to begin with the scripture passage, Peter says that the ark was used of God and by the faith of Noah and his family to bring these eight safely through the flood which destroyed all the rest of the human race. And Peter can't pass this by without showing this was a figure of the way people now are saved. But he is very careful to guard against the idea that water or baptism is the means of salvation, by saying that it is not the means of "putting away the filth of the flesh but is the requirement of a good conscience toward God, through the resurrection of Jesus Christ".

Notice that we have translated it the "Requirements". The translators have used a variety of words. The King James version says, the "Answer of a good conscience". The American revision says, the "interrogation of a good conscience"; and in the margin gives the reading "inquiry", or "appeal". The root of the word means sometimes to ask a question, but at other times to ask a favor, or to make a demand, just as the Israelites in leaving Egypt asked of the Egyptians, gold and silver. They were in position to claim it, and demanded it. They did not "borrow" it as it is rendered in King James' version.

The word demand may mean the act of making the demand; or it may mean the thing that was demanded. In the Greek the termination of the word will probably show which is meant. Here conscience is represented as making its demand, announcing its requirement. This is a habit that conscience has and should have. The function of conscience is to make known its demands as to what is right and wrong and pronounce judgment on us as to whether we have properly fulfilled these demands. There is a sense of approval and satisfaction; or a sense of disapproval or discomfort.

A good conscience is one that is properly regulated to God, by his spirit and in accord with his teaching; and one in good working order. One which speaks clearly and registers truly in cooperation with the Spirit of God. Notice Peter says it is "a good conscience toward God". That it is one that is in right relation to God and through which God registers his will. Paul says in Romans Nine, "My conscience bearing witness with me in the Holy Spirit". Don't let your water meter get out of fix. And don't let your spiritual register break down.

Back to the requirement of the good conscience: when a person becomes a Christian there is an instant impulse of the conscience which urges the duty of baptism. But conscience here may be ignored and violated as elsewhere. Every disobedience to conscience, every neglect of its demands is a violation of conscience and leaves it in bad working order. The first and finest test of a good conscience is its attitude toward baptism; its quick obedience to the demand; or as sometimes when conscience is weak or disregarded, the failure or refusal to be baptized.

Paul speaks of some people who have "thrust from them" a good conscience. This means people who have pushed its requirements aside, even violently thrust it from them, and shattered the instrument, the delicate spiritual organ which would guide their conduct into ways of safety and peace. Such make ship-wreck of the faith.

There is more confusion in the world today among Christians because the demands of conscience have been violated than any other one thing. Here is where the breaking up among Christians has occurred. If the truth were openly known a vast number of Christians have occasionally turned away from the demands of their own consciences here. They have felt the requirement of God in their souls to be baptized and have not had the courage to do it.

It is a significant fact, confirmed by close and wide observation, that the breaking down of men's faith in the authority of God's work has been accompanied by loose views and loose practices as to baptism. The liberalists in theology, the deniers of inspiration did not originate among Baptists, but among those who rejected the New Testament Baptism. To refuse to accept and follow the authority of the Book here causes a breaking down all along the line. A gap is made and the whole flood breaks through. The line is pierced and the legions of doubt and disobedience pour over.

And if someone says Baptist ranks have been invaded by those who do not accept the authority of God's word, by relationists who claim the right to make their own theology independently of the Bible; remember that they are the ones who no longer require baptism as a condition of membership or admission to the Lord's table. But baptism is still the inescapable "requirement of a good conscience toward God".

### THE CAUSE OF SHIPWRECK

This is not a treatise on navigation, for that is a subject with which this writer is utterly unfamiliar. But it is an effort to make plain the words of warning of the apostle Paul, who must have been a good sailor, or at least familiar with the ways of the sea. He was born in the maritime province of Cilicia and was a world traveler. And the method of traveling long distances in his day was largely by water. He also knew something about shipwrecks. He said once, "Thrice I suffered shipwreck; a night and a day have I been in the deep; in journeyings often—in perils in the sea". And he was not through with them when he wrote that. He knew what he was talking about when he spoke of shipwrecks. He knew something about what caused them.

Now he says (I Tim. 1:19), "Holding faith and a good conscience, which some having thrust from them, made shipwreck concerning the faith". Here faith, or the faith, is represented as either the cargo, or else the ship that contains and conveys the cargo across the sea of life to the haven of safety, the port of eternal life, our home in heaven, the home of all redeemed souls. More aptly and probably the ship is the faith, and the cargo is all the temporal and eternal interests of immortal souls.

The sea is a treacherous place. It has swallowed up myriads of souls. It has many moors; is swept by gales and hurricanes and tempests. Its waves roll and endanger every craft which attempts its passage. At times it snarls and growls and advances like angry wolves to devour. Again it sends out its cavalry in fierce charge or booms its big Berthas like heavy artillery. Life is like a sea whose attempted passage has swept many souls to ruin and eternal destruction. And yet the lure of it is on the souls of men. Its pleasant moods entice us and its very dangers challenge us and few there are who would turn away from it. Life calls us and we venture out. We could not refuse if we would.

The cargo is the sum of all life's interests, possessions and hopes. What we carry with us and what we hope to attain at the journey's end, the port on the other side. Hope and fear stir our souls and bring out all that is in us. The merchandise of the spirit, the enrichment of mind and heart, the precious gold of proved character, the raiment of righteousness, the tables laden with truth. The salvation of souls, the enrichment

of spiritual life, all these we carry or hope to attain by this journey across the sea of life.

And the ship that carries us and all that we have is the ship of faith, here called the faith. For faith, in the Bible, is not a blind groping of our hands in the dark and the venture of soul upon uncertainty. It is both an act of the soul and a possession. It is both a grasping of the truth and the truth which is grasped and possessed. You cannot separate them. It is both the believing and the truth which you believe. We are not saved by faith in what is not so but by belief of the truth. And so faith, in this sense, this double sense, is the ship that carries across the sea of life, with all of its thrills and its perils. What ship is this that will take us all home? It is the ship of faith, the trust in the truth and truthfulness of Almighty God as he comes to us in Jesus Christ. We have launched our souls with all that we possess and hope for in this ship of faith, this belief in the reality and integrity of God, in the Sonship of Jesus Christ as proven in his resurrection; in his effective atonement for our sins and the whole world on Calvary's cross. We are out in the open sea, with nothing possible but a straight course ahead.

But there are some shipwrecks. What causes them? Paul says that a "good conscience" is the rudder of our ship of faith; and that some having thrust this from them have made shipwreck concerning faith. It matters not how good and trustworthy the ship is otherwise, it cannot keep its course without this rudder. The port will not be reached, the ship will go on the rocks or be at the mercy of the wind and waves if there is no rudder of a good conscience.

More specifically, what is this "good conscience", which keeps faith in the safe course? Perhaps it is best expressed in the steadfast purpose to be true to the light which we have. There must be the unalterable purpose and the unflinching practice of accepting the truth and walking in the light which is given us from day to day. To fail here is to produce certain disorder, dire uncertainty and utter confusion as to all truth and righteousness. Everybody has had the experience of being "turned around", so that east and west, north and south are all confused. It was caused by inattention to directions, till the directions themselves were all wrong. One may lose in the same way the sense of spiritual directions. Even a persecutor may become a Christian if he will be true to the light he has. But a preacher may become a blasphemer by being untrue to his light. The trouble with preachers who lose faith in the word of God is that in conduct they have been untrue to the light they have had; or they have played fast and loose with the word in their preaching. It is a dangerous thing to adulterate the word or to use one's office for gratifying a vain glorious desire or ambition.

### UNTERRIFIED DEMOCRACY

This writer belongs in that category, whether you put the emphasis on the "unterrified", or the "democracy", or on both, which would suit us better. We have never played up our Democracy in the Baptist Record, considering that a matter of private judgment, to be expressed at the polls or on any other suitable occasion or by secular methods. But we have always believed and still believe that the principles commonly associated with Democracy, spelled with a big D, are the fundamental principles of a popular government and justice to all, with special favors to none.

We do not believe that all Democrats have lived up to these principles or have always stood for them, but the great majority of Democrats have always sought to be true to them. But everybody knows that in this generation the lines have grown less distinct and whatever has proven popular in one party the other party has stolen it and sought to make capital of it in its platform. The plat-

Thursday, August 9, 1928

forms have generally sought to curry favor with the people and to catch the popular breeze. You can hardly tell from the reading of most of them in most articles whether you are reading from the Republican platform or from the Democratic platform. The tariff was the issue for many years and some of us still believe that it ought to be a real issue. But the last written Democratic platform gives no such clear note as Democrats are accustomed to hear. And the man selected to conduct the present Democratic presidential campaign is an advocate of big business and interested in the maintainence of a high protective tariff. So far as the old time Jeffersonian principles of Democracy are concerned, the present aspirant for the presidency of the Democratic party cares nothing about them, and will make no effort to restore them. The only he is concerned about and the only thing he has avowed his intention to do is to change radically the prohibition law of the nation. That is the only change in the whole program of legislation that he has expressed any interest in. He will never tackle protective tariff. He is no more a Democrat than a green persimmon is a pumpkin. And nobody is following him because he stands for the principles of the party. The only reason he has any following is first that he bears the party name, and second that he wants to restore liquor in this country, with a certain class voting for him because he is a Catholic. Everybody who votes for him will come under one or the other of these classes.

There have come to our office perhaps less than half a dozen protests against our opposition to Al Smith. In every case, with one single exception, somebody has told us that each protest was by someone who is already wrong on the liquor question, known to be in practice or theory favorable to liquor.

Now that part of the discussion is out of the way. Let us address ourselves a little to the "Unterrified" feature of this subject. It is as clear as daylight that the political leaders are very much alarmed as to the way the Democrats of the South are going to vote. And well they may be. For Mississippi, which has never been surpassed in rock-ribbed Democracy, is right now in the doubtful column, and daily getting more so.

The only means being used, the only motive being appealed to to hold people to Al Smith is that of fear. All efforts are efforts to scare people into voting for him. They must terrify the "Unterrified Democracy". You will not be allowed to vote in the primaries! But that bugaboo has been knocked into a cocked hat. You will be taboo forever in the Democratic ranks! Well, it is barely possible that a man might get to Heaven even though he should not be a Democrat. Social and political ostracism cannot strike terror to a man who believes in God and loves righteousness. We belong to the "Unterrified" wing of Democracy.

But here comes a whole regiment of scarecrows: carpet-baggers, scalawags, coons, and on down the line! Why, it's most as bad as the children's Halloween party of pumpkin heads and sheet parades! The kids make believe they are scaring somebody. And the grown-ups pretend to be scared, and we all cry Oo - oo - oo! It's all a part of the game, and it's awfully funny, this thing of scaring folks and getting scared. Such a thrill, you know.

The Democrats of Mississippi have been through the fire and they are not afraid of it. They are the ones who put liquor out of the State and the solid South was responsible for putting it out of the Nation. They did it when the rotten Tammany organization of New York reeled to the polls and spewed out a big liquor vote. They saved our homes and our nation. And they are not going to be scared into voting for Al Smith, whose first utterance and only program is to bring liquor back. The fight is on, and we will not be licked or liquored.

## Convention Board Department

R. B. Gunter, Corresponding Secretary

### Receipts

The July budget receipts for 1927 were \$12,349.50. For July 1928 they were \$15,511.40. This is not quite an increase of one-third over last year's receipts.

The receipts for the Baptist Orphanage to August 4th amounted to \$31,304.60. The expenses of the Orphanage Campaign amounted to \$871.25, leaving a net balance of \$30,433.35.

The expense item includes postage, envelopes, letter heads, printing of tracts, stenographic help and all other labor. It will be observed that the cost of raising this money was less than 2.8% and it was all cash. Some money is still coming in. Doubtless half the churches have made their contributions.

### Bentonia Meeting

The writer has just been with Dr. H. M. Harris, pastor of Bentonia Baptist Church, in a revival meeting for the past six weeks. here was a census of opinion that the Church had a very successful meeting. There were eleven additions, six by letter, and five for baptism. Some additions by baptisms have been the objects of prayer for a number of years. Bentonia Church was formerly a mission point. Under the leadership

Brother J. C. Richardson assisted Pastor Eugene Farr in a meeting at Hamburg, one of the oldest railroad points in the state, and where, he says, some of the best people in the world live.

Dr. B. H. Lovelace is engaged in a meeting this week at Hickory. Two weeks ago he held a meeting with Bro. B. A. McCullough at Florence, in which there were 11 additions to the church, and a gracious revival.

Pastor J. C. Richardson, of Popularville, writes that Rev. and Mrs. J. P. Culpepper recently suffered the loss of their son, Herbert, while enroute to Sanatorium with him for treatment. Herbert had been sick for many years.

Brother T. S. Pigford, of Toombsboro, writes, "Your answer to What Kind of a Paper was just fine. My prayer is that God may give you and others like you strength to do all you can to defeat this wet bunch who are willing to force on us conditions and men that will ruin our country".

Pastor J. B. Quinn, of Prentiss, writes, "We greatly appreciate the splendid stand you are taking on the present political situation. We are facing one of the greatest crises our people have ever faced, and many of them are not aware of it. Go to it! The fight is a worthy one. We are with you."

Bible Conference at Ridge Crest, Aug. 12-26, will be one of the best, two lectures each day and other features. Dr. George W. Truett will be one of the speakers; also Dr. Austin Crouch, Rev. Jacob Gartenhaus, S. D. Gordon, Dr. Charles R. Erdman, of Princeton Seminary, Drs. Howard S. Tribble, A. H. Newman, J. E. Gaultain and W. W. Barnes.

Brother S. T. Courtney, of Florence: You are giving us a good paper. It improves all the time. Commend your stand on national politics. Thank you and Dr. Gunter for what you have written. I shall vote for Hoover, not because I am or expect to be a Republican, but for the best man. The Democrats have made the most serious mistake in all their history. I have deserted the Democratic party. They have deserted me.

of Reverend J. M. Metts a new church house was erected. Since that time, the work has been going forward in an encouraging manner. The church readily accepted its budget for this year, pledging a one third year increase for denominational causes. Bentonia is a community of great possibilities. Nearby is a farm of more than 1,000 acres on which there are sixty white children. Some of these families attend church services and some members thereof are united with the Bentonia Church. We found some very dependable members of the Bentonia Church and the future is very encouraging. Dr. Harris, the pastor, is still manifesting the missionary zeal which characterized his work on the foreign field.

### Pastor's Conference

We will decide in a few days whether the Pastor's Conference previously spoken of will be called. Something over a hundred pastors have promised to attend. Many will be in meetings at that time and cannot be present. We are waiting to see whether the number will justify the calling of this conference. Notice will be given in due time.

Dr. Norman W. Cox, Pastor First Church, Meridian, assisted Pastor Thomas in a meeting at Pine Grove, Lauderdale County, the largest country church in the association. Dr. Cox takes vacation in August in Georgia and North Carolina, supplying for his old church in Savannah two Sundays and two at Ponce DeLeon Church, Atlanta. His pulpit will be supplied by R. C. Young, of Atlanta, and E. J. Caswell, of Greenwood. The \$11,000.00 necessary to purchase adjoining property for the Sunday School is nearly all in hand. The people have shown a fine spirit in this.

Brother B. B. Hall, of Gloster, writes: The stand your paper has taken in the present disinheritance proceedings of our Democratic Leaders meets with my whole hearted approval. They have robbed us of our inheritance—the privilege of voting the Democratic ticket, by sacrificing the South's most cherished ideal to expediency, and depending alone upon our prejudices to line us up with the ticket. The solid South has been held up before the world to shame and contempt, and we can redeem ourselves only by a crushing defeat of the Democratic ticket at the polls."

The Editor had known Brother W. E. Lee and his good wife since their days in Clinton. But to be in their home in Como was a new and happy experience; so beautifully kept and hospitable. Saturday night was spent restfully with them, and Sunday morning we went out to Union Church, Panola County, where he has been pastor for seven years or more. At this church the Editor's father was licensed to preach nearly 70 years ago, when Brother C. B. Young was pastor. Brother Young's grave is in the church yard. Here for six days and a half we preached and prayed and worked together. And the Lord was gracious. There were ten baptized on Friday morning, and one other joined by letter. During the meeting we were favored with visits from other pastors, brethren F. J. Chastain, of Coldwater, J. C. Wells, of Senatobia, J. M. Farmer, of Como and Hickman, of Sardis. Besides brethren Lee and Sturdivant and myself. The fellowship and cooperation were fine. The community was saddened on the last day by the death of Mrs. Hughey.

## IS PRAYER POWERFUL?

Ben Cox

Alfred Tennyson never wrote a truer thing than when his pen said, "More things are wrought by prayer than this world dreams of." During the fourteen and a half years the Noon Prayer Meeting has been running the words of Tennyson have been justified. The Lord has heard and answered prayer in numbers of instances.

While I was at the Sulphur Springs Bible Conference last week a letter was forwarded to me by my secretary, from a nurse in Louisville, Ky. The nurse said, "About a year ago I was suffering intensely. The doctor told me that an operation would be absolutely necessary. I wrote asking for the prayers of your meeting, and I want to tell you that since the day I wrote you I have not had a pain. I am still nursing and am happy in my work."

Prayer can reach all classes and conditions. My phone rang one morning and a voice said, "Are you still running the Noon Prayer Meeting?" I said, "Yes." "Well, I was a tramp here eleven years ago. May I testify today?" "Sure," I replied, "we will be glad to have you." He came, and told this story:

"Eleven years ago with another man, I was panhandling on Second Street. I had on some ragged trousers, a blue shirt and a rope tied around my waist. I was wearing some old pieces of shoes, and had on no socks nor underclothes. We slept in Court Square, and early every morning the officers would come around and order us to gather up the newspapers, which we used for beds, and put them in the garbage can. One day I heard that Ben Cox was serving free lunch down here. That sounded good to me. I came down and had lunch here for three days, and attended the meetings. I never got entirely away from the things I heard at these meetings. Some things stayed in the back of my head. I left Memphis and went to Vicksburg, where I was arrested again, and was given 15 minutes to get out of town. As I was walking down the railroad track I stopped under the shade of a tree, and there I poured out my heart to God. I cleaned up and went into the business of making automobile tops at Dyersburg. Later on I moved to Jackson, Mississippi. I was called to preach, and now am pastor of the Wesleyan Methodist Church, at Bessemer, Alabama. I certainly thank you for what you did for me when I was a panhandler in Memphis. I shall never forget you. Go on with the good work."

This preacher came all the way from Bessemer to Memphis to bring a sorrowing mother whose son was in jail here. He and I got in an automobile, went to see the Attorney General, who after hearing his story, agreed to recommend a release of the boy. Within two hours the happy mother had her boy and that night they all three started back to Alabama.

Financial matters have an important place in prayer. A Mississippi woman wrote me, "Our house is to be sold under a mortgage foreclosure the 20th of next month; will you pray every day until the 20th?" We did and on the 23rd, I received this good news from her, "Dear Brother: The Lord has answered prayer. The man who holds the mortgage has been to see me and has agreed to let me keep the house and pay for it just like paying rent."

The Lord has answered prayer wonderfully in a financial way in providing means to run the meeting, for although we have served about six hundred and twenty-five thousand free meals, and have spent hundreds of dollars otherwise in helping people, we have never taken a collection or made a personal solicitation of a single person except the Lord for the benevolent work of the meeting.

Matters of romance have quite a place too. I am thoroughly convinced that if more marriages were taken to the prayer meeting not so many would go to the divorce courts. One Saturday

afternoon as I was resting, a man came in with a desperate look on his face and introduced himself as a Baptist pastor of Tennessee. He told me he had been to an eastern state to see a young lady to whom he had been engaged for quite a while, and she told him she had changed her mind. He said, "I have been walking up and down this street like a caged lion, until I saw your sign which said, 'Come in, rest and pray.'" After prayer together he left with my assurance that we would still remember them at the Noon Meeting. In about a week he wrote, "Dear Brother: There is no change in matters. Please keep on praying." In about another month he wrote the same, but a few weeks later he wrote this way: "Dear Brother: The Lord has answered prayer. We are to be married next Saturday."

Soon after then I went to be with the Army at Montgomery, Alabama. On Friday night a reception was tendered to the Y. M. C. A. workers and others by the First Baptist Church. Soon after I reached the church a very beautiful woman came to me, extending her hand and introduced herself as the wife in question. She said, "Dr. Cox, I just want to tell you how happy we are, and how grateful we are to you." She was this bride.

## THE BIBLE PLAN FOR FINANCING THE LORD'S WORK

W. A. Sullivan

The Bible Plan for Financing The Lord's Work contemplates first of all that every member of the church every Lord's day shall deposit in the treasury of the church an amount in proportion as the Lord has prospered him the week before. "Upon the first day of the week let every one of you lay by him in store according as the Lord has prospered him, that there be no collections." 1st Cor. 15:2.

Paul spoke those words primarily with reference to a collection which he was taking for the relief of "the poor saints at Jerusalem". Whatever plan was best for raising money for that purpose, it seems, would be best for raising money for financing the Lord's work. 1st Cor. 15:2 in agreement with many other passages in both the Old and New Testament teaches that contributions to the Lord's work shall be (1) worshipful, (2) regular, (3) personal, (4) unanimous, and (5) proportionate. Worshipful, because it is to be done on the first day of the week, the day especially given to the worship of God. Regular, because it is to be done every Sunday. Personal, because giving is a religious obligation which one cannot discharge for another. Unanimous, because Paul says of it that it shall be done by every one. Proportionate, because our text says that every one shall lay by "according as the Lord has prospered him".

Now the question arises: What definite proportion of the prosperity with which the Lord blesses us should be laid aside every Sabbath day? The uniform teaching of the Bible in both the Old and New Testament is that the definite proportion is one tenth. Gen. 14:18-20; Lev. 27:30-33; Mal. 3:7-12; Matt. 23:23; 1st Cor. 9:13-14; etc.

Now the WHOLE TITHE of every member of the church ought according to the teachings of the Bible, as I understand it, be placed regularly in the treasury of the church. In Old Testament times the people were taught to contribute the first tithe to the treasury of the temple. Out of this common treasury the expenses involved by carrying on the religious work in Israel were paid. Paul in his first letter to the Corinthians said "so in the way it was done hath the Lord ordained that it be done now".

Again, the Lord and his twelve disciples had one treasury. He Himself set His church an example here just as surely as He set an example in baptism.

The Apostolic church at Jerusalem had one treasury. At first the Apostles had the respon-

sibility of dispensing the funds contributed. The work soon became so extensive that the preachers did not have time to attend to it properly, and at the same time look after the more important spiritual needs of the people. So a finance committee composed of seven good brethren was appointed to look after the finances of the congregation. These brethren were the first deacons, I think. The peculiar duty of the deacons is to dispense the finances contributed by the congregation. The New Testament does not charge the deacons with the responsibility of collecting the money for the church. Many churches have got far away from the New Testament plan—which accounts for much of our denomination's financial troubles today. The Lord has but one approved plan for financing the work of His kingdom. That plan is for every member of the churches to bring his whole tithe to the treasury of the church every Sabbath day. Malachi said "Bring ye the whole tithe into the storehouse that there may be meat in mine house". The church of the Lord Jesus is the house of God in the world. Therefore I cannot avoid the conclusion that my whole tithe should be brought regularly into the treasury of the church.

What about the distribution of the tithe after it has been brought into the treasury of the church? Fortunately the New Testament does not leave us in doubt as to how that should be done. The deacons should have charge of that. Of course the deacons should carry out the instructions of the congregation. They are elected

by the congregation. They are the brethren "of good report, full of the Holy Spirit, and of wisdom". They are to be appointed "over this business". They should meet as often as necessary for prayerful consultation and consideration. They should instruct the treasurer to pay all local expenses regularly, the amount of local expenses having been determined by the congregation. The deacons would consider the needs of Missions, Education, and general Benevolences. They would appropriate to these objects amounts based upon the needs of each in cooperation with the general denominational program.

But some one will say: "If I give my whole tithe to the treasury of the church, I shall be unable to donate to such worthy objects as Red Cross, Associated Charities, etc." In reply to that reasonable observation, I should say that in case a church is operating its finances according to the Bible Plan, the deacons would consider the needs of such worthy institutions as Red Cross, etc. Then as the condition of the treasury justified they would instruct the treasurer to donate certain amounts on behalf of the church. Thus one would invest the Lord's tithe in the Lord's appointed way, and at the same time cooperate with the general public in support of those humanitarian causes of general public interest. Of course there are many who can give to such causes liberally after having given their tithe to the treasury of the church.

A church operating its finances according to the Bible Plan would look with disfavor on "special financial campaigns" for any particular cause or object. Special agents working for special collections would be courteously told that the church proposes to care for all the causes "with equal rights to all and special favors to none".

If Southern Baptists were all as consistent and scriptural in operating their finances as they are as to baptism, our boards would have no debts to embarrass them. We would go forward all along the line in Missions, Education, and general Benevolences to the ends of the whole earth. There would be meat in God's house. The windows of heaven would open wide. We should not have room to contain the blessing.

First Baptist Church,  
Natchez, Mississippi.

Sorry to see the report of the burning of the building of the Third Church, St. Louis, of which Dr. Henry Alford Porter is pastor.

*(Continued from page 8)*

wishes. So, spying a herd of about two thousand swine feeding on the hillside, they make request that they be sent into these hogs. Two things are apparent here. First, the devil seeks to have, or to get into, the best, and if he cannot get the best, he is content to have the second best. Second, he is completely subservient to the will of Jesus, recognizing his authority and doing his bidding instantaneously. However, the devil knows a good thing when he sees it, and once getting established in a favorable land or location he is loathe to give way one inch. This is a strange request the demons make of Jesus, and the granting of the request is stranger still. Why Jesus would permit the hogs to be demon-possessed, knowing that they (the hogs) would not stand for it, we do not know. But it is a lesson to us as to the relative values Jesus placed on man and pigs. Man is of more value than many pigs. And therefore, the lesser of the two evils is chosen by Jesus. It is better that the hogs be made way with than that man be so overpowered by a legion of demons. But the choice of a lesser evil with him is a puzzle to us. Could he not have relieved the man and saved the hogs from such an awful fate, as well? But for a better explanation we conclude that this incident is illustrative of the fact that Jesus is touched by the plaintive cry of these distressed demons as he is touched by the cry of many of us, and indulged them this once.

Well, what happened when these swine took to the sea at break-neck speed, and were drowned, one and all, is just what would have happened had you and I been there keeping watch over the herd. The herdsmen fled. They left that place forthwith, immediately, and without delay. This was a strange phenomenon, and they lost no time in getting away, and were telling it in the city and in the country. The news spread like wild fire. And the dwellers of Gadara and all the country side came instantaneously, leaving their unfinished tasks, flocking from the city and the hamlets to see what it was that had happened. The story was almost unbelievable, and they would come and see for themselves. So, they came, and saw, and feared! What did they fear? They feared what they beheld. What did they behold? They beheld the demoniac sitting, clothed, and in his right mind. But was that all? No. They viewed the lamentable loss of the two thousand head of swine whose bodies were floating on the surface of the sea. And they heard again, first-hand, at the mouths of those who witnessed the whole affair how it all took place. And this was not all. They saw Jesus, the greatest benefactor that their country had ever seen or would ever know. They concluded that he was the cause of it all. And their conclusions were right. He was looking at the man. They looked wistfully after the hogs. The demons were gone, and the Prince of Peace had come to take his place. The unexpected happens. They begin begging him to depart from their borders! If he is come here to upset things this way, they did not want him around! (They are forgetting to observe that the demoniac is sitting, clothed, and in his right mind)... But Jesus does not have to be begged long before he is off. And as he is entering into the boat, the man who had been demon-possessed is begging to go with him. But he is denied. Jesus needs a witness in this land who will tell the story, and tell it straight. Others will tell it, but will be biased in the telling of it. The great things that had been done for him and the mercy shown him needs to be told everywhere, and no one can tell it as this man who "was there when it happened." So, "he went his way and began to publish in Decapolis (the ten cities) how great things Jesus had done for him: and "all men marvelled". Marvelled at the change effected. Marvelled at the witness of the messenger. And back of it all, they marvelled at the Marvel of marvels according to Mark, Jesus of Nazareth, the man of the hour!

## Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### How A Farmer May Tithe

It is conceded that the farmer has more difficulty in estimating his exact income than men of other vocations. It is no unusual thing to hear farmers say that it is impossible for them to estimate their income accurately, and therefore it is impracticable for them to tithe. That their claim is not valid, however, is indicated by the fact that the Jews, to whom God first gave this law, were at that time a farming people; indeed, the law of the tithe is usually stated in agricultural terms.

"And all the tithe of the land whether of the seed of the land or of the fruit of the tree is the Lord's; it is holy unto the Lord." Leviticus 17:30.

"Thou shalt truly tithe all the increase of thy seed that the field bringeth forth year by year." Deuteronomy 14:22.

"Bring ye all the tithes into the storehouse that there may be meat in mine house and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Malachi 3:10, 11. These passages indicate that God requires the farmer to tithe, and God never demands the impossible or even the impracticable.

### Position of the Government

The Government also recognizes that the farmer can learn to calculate his income and is always ready to furnish him help when necessary. Uncle Sam even requires him to make oath to the effect that his estimate is correct "to the best of his knowledge and belief." If the Government would guarantee a bonus of 10 per cent on incomes that are correctly reported, no doubt all farmers would learn to make a true record of all receipts and expenditures, however minute, and be able to report with reasonable exactness the amount of their increase. Such a proposition would greatly stimulate bookkeeping among the farmers and lead us to see that the farmer who is anxious to pay the Lord His tithe can learn how to estimate it.

### Interested Man Resourceful

If a man's heart is really enlisted in the matter, he becomes resourceful and ingenious. This is the testimony of a cloud of witnesses that have put this matter to the test.

One creditable witness says: "To me it is plain as day. It is the same as finding the sum that is subject to the income tax. We are allowed to deduct all expenses that are made in the running of our business. The remainder is our net income."

Another farmer says: "A farmer may tithe easily, if he desires. If he raises all of his hogs, lambs, cattle, and chickens, also the feed that is given to the stock, fowls, etc., when eggs and animals are sold, at least one-tenth must go into the Lord's treasury. If the grain is sold, one-tenth belongs to the Lord. If the farmer has to purchase feed and hire labor, then this expense may be deducted from the sale of his stock, grain, and other products. One-tenth of all the increase or profit belongs to the Lord, and then what one contributes beyond this is really a gift. If a man really wants to tithe it is easy and simple. The Lord has richly blessed me since I began to tithe; this is according to His promise."

This brother is a successful farmer and a zealous Christian, held in high esteem by his neighbors.

The Christian farmer is so deeply grateful for

the Lord's daily blessing that he will be generous with the Lord in the estimate he makes and give his Heavenly Father the benefit of every doubt. He knows he must look to God for the warm sunshine and the refreshing shower, as well as protection from the devourer and the destructive storm.

### A Striking Experience

In closing this concrete discussion it seems proper to present the following testimony from M. A. Robinson, Deerfield, Florida:

"For forty-one years the tenth of my net income has been used for the glory of the Lord and for the spread of His kingdom in the earth. Indeed, I have not stopped with the tenth; there is such joy to me in using the money God has entrusted to me for the promotion of His kingdom that I am happy to give more."

"I am a truck farmer on the east coast of Florida, having in cultivation about twenty acres; during the winter months the products are shipped north. The way I have been prospered is little short of a miracle. At this place are a number of farmers who plant from fifty to one hundred acres each year, but none of them has made as much net profit as I have. For many years I have averaged about five thousand dollars a year net profit.

"I pledged to the 75 Million Fund \$1,000, or \$200.00 a year. In April 1920, I paid \$200.00, the exact amount of my first payment; in April of 1921, I was able to pay \$1,800.00; in April of this year (1922) my payment was \$1,000.00. So you see that, instead of paying my pledge of \$600.00 for the first three years, the Lord enabled me to pay \$3,000.00.

"I am sixty-three years old; if our Heavenly Father should be pleased to continue me here and give me health and strength, I may be able to pay a thousand annually for many years to come.

"The dear Lord only knows when my work here below shall be done. I have enough in money and government bonds to keep me and my wife in comfort all our days. So all I make above expenses from now on goes to spread the glorious kingdom of my dear Lord in the earth.

"Jesus is what He claims to be—the Son of God, the Redeemer of men. My faith has never wavered; I know for a certainty that my name is written in the Lamb's book of life. I have no fear of death. I simply take Jesus at His word. John 6:47 is the sweetest passage in all the Bible to me: 'Verily, verily I say unto you, he that believeth on Me hath everlasting life'."

Such testimony is unanswerable; it is the pragmatic test.

"And seeing the man that was healed standing in the midst of them, they could say nothing against it."

(From J. T. Henderson's Tract; A Farmer and His Tithe.)

### BENEFITS OF TITHING

The supreme benefit of tithing is not the money it brings to the church. It is the joy, the contentment, the individual personal happiness it brings into the daily life of the tither. To these the money standard does not apply. They can be neither weighed, measured nor counted, yet these and not the money are what God cares for. His glory is enhanced by the happiness of His children. To think that He cares for the money involved is absurd.

True, our tithes are needed and do infinite good in the extension of His kingdom, but His kingdom, His Church, is made up of individuals. God especially cares for individual people, just such people as you and I.

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

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### Taking Stock

Two quarters or one half year of the Ruby Anniversary is gone. It is well to pause just here and take stock as to how we stand.

Our first aim is 40 per cent increase in Organizations. Today we lack—please note the number carefully—205 W. M. S. and 53 Young People's Organizations of reaching our quota. This means an average of three organizations to the association. And that looks easy. But when you take into consideration that perhaps more than half the associations will not secure their quota, we can readily observe how very necessary it is for the more active associations to get to work.

Our second aim is 40,000 new women and young people members of the organizations already in existence. This means in Mississippi an increase of ten per cent of our registration at the beginning of 1927. We gather from letters and reports that we will easily make this aim. But it behoves us to be on the alert, beloved. EVERY organization should see to it that ENLISTMENT is a living reality with them these remaining months. Shall we FAIL because a thing is just within our grasp, and let it slip because it is so easy?

Our third aim is financial. Each District was asked to apportion the sum of \$25,000.00 to their respective associations. Some Associational Superintendents have taken their suggested apportionment in dead earnest and have gone to work. Because of this we VERY NEARLY met our state apportionment for the first two quarters—BUT—we did not quite meet it! AGAIN, shall we FAIL because a thing is just within our grasp?

NO, we will not fail on our second and third aims. Your Secretary has faith in you and is convinced that we will succeed.

But we do not feel so hopeful over the first. NOT because we cannot meet that aim. It is perhaps easier now than either of the others. But there is a fear that we shall each wait on the other, until it is too late. Too late to go out to that sister church and organize those women; too late to see that a Sunbeam or R. A. or G. A. or Y. W. A. is organized in our own church. TOO LATE to reach our Ruby Anniversary aims! It is the most agonizing thought your Secretary has faced since she has been in office.

With the earnest desire to help each association and each local society, your office force has called for a Conference of Superintendents and Young People's Leaders in each District for early in September. You will be notified of the time and place very shortly. Each Vice-President URGES that her officers attend this Conference. The place of each, with the time, will appear on this page, we trust next week. If for some reason you cannot attend your own District Conference be sure to attend ONE of the others. Be prepared to render an account of your associational Ruby Aims at this Conference, please.

Your attention just here is called to the article on "The Book of Remembrance" in last week's issue of the Record. Beloved, will your Association have a page in that Book?

Earnestly,

—Your Secretary.

### Jean Kenyon Mackenzie

Jean Kenyon Mackenzie, of Riverside, New York, is the daughter of the Rev. and Mrs. Robert Mackenzie.

Dr. Mackenzie came from Scotland to America as the youth whose charm she has so delicately indicated for us in her book "The Fortunate Youth". Jean Mackenzie was born at Elgin, Illinois, in 1874, and grew up in San Francisco, California, where her father was an outstanding figure in the Presbyterian Church. She was educated in part at Berkley University, California, and then studied abroad in Germany and France, following courses at the Sorbonne. She was appointed as a missionary of the Board of Foreign Missions of the Presbyterian Church and went to Africa in 1904. Jean Mackenzie was exceptionally happy in her work as an African missionary, and marvellously successful in her contacts with the African people. She has always felt that her continental education was especially serviceable in a mission that was under a German colonial government, until, during the war the Cameroun became a French Mandated territory.

In this transition period Jean Mackenzie acted as interpreter for the Mission liaison officer with the French government.

In 1818 she was obliged to return from active service in Africa, but has kept in touch with the field through her membership on the Board of Foreign Missions, and has continued to serve Africa by spoken and written word.

She is a member of the International Society of Woman Geographers and received an honorary degree of M.A. from Smith College in 1927. The words of President Neilson in conferring that degree are a fitting tribute to her personality and work.

"Jean Kenyon Mackenzie, author in prose and poetry, missionary, traveller, fragile in body but dauntless in spirit, who has studied the natives of West Africa with sympathy and insight, has ministered to them without condescension, and in books abounding in humor and with great charm of style has made for them countless friends among her own people".

Published works of Jean Kenyon Mackenzie:  
 Black Sheep—Houghton Mifflin—\$2.50.  
 African Clearings—Houghton Mifflin—\$2.50.  
 The Venture (Poems)—Houghton Mifflin—\$2.50.

Story of a Fortunate Youth—Atlantic Monthly Press—\$1.25.

African Adventurers—Doran—\$1.25.

An African Trail (out of print)—Central Committee on the United Study of Foreign Missions.

Friends of Africa—Central Committee on the United Study of Foreign Missions—50c paper—75c cloth.

Any of the above books may be secured from M. H. Leavis, Agent, P. O. Box 4, North Cambridge, Mass.

"At the beginning of the year we had TEN members in our W. M. U. NOW we have NINETEEN!"—(Mrs. Nivers, Sidon W. M. S.)

One good way to help your Association reach her quota of organizations is to have a School

of Missions. What about it, Sister Superintendent?

### Important Information Concerning Ruby Gifts.

Since so many questions are being asked about our Ruby gifts we have clipped the following from Miss Mallory's article in the August number of Home and Foreign Fields:

Among the many plans for the raising of the \$4,000,000.00 may be mentioned four: (we are publishing only three.)

(1) Emphasis upon pledges and payments thereof of the Co-operative Program. In this connection it is interesting to note that during the past five years the total given by Southern Baptists to the Co-operative Program has been \$35,205,716.88, of which \$14,357,402.00 was from the W.M.U., this being 41 per cent of the total. It is highly important that every W.M.U. organization, whether for young people or women, keep or secure from the church treasurer a careful record of every W.M.U. payment to the Co-operative Program, especially all such payments count on the \$4,000,000.00 aim.

(2) Effort to "give or get one or more real rubies," the minimum value of a perfect one-carat ruby being \$1,000.00. Many Southern Baptist women there are who can by prayer and persuasion be brought to give \$1,000.00 or more, whereas unsolicited they might give much less. If 4,000 such "rubies" are secured, then the \$4,000,000.00 goal will be reached. Many who read this article will themselves be able to give \$1,000.00, remembering that everything, to other than local causes, which they give during this calendar year can count toward such a "ruby." Some may not themselves be able to give \$1,000.00 but they may be able to persuade a friend or loved one to do so. Others may induce their circle or society to give a "ruby" during the year. Thus, in one way or another, strive to "give or get one or more real rubies" during the year.

(3) Plan for memorial gifts. This means that in memory of loved ones gifts are being sought as a part of the \$4,000,000.00 aim. The minimum of such a memorial is \$40.00, the states arranging for the ones thus memorialized to be noted in their Books of Remembrance. It is easy to believe that if those who "have been loved long since and lost awhile" could testify, they would urge sacrificial giving to the causes through which the anniversary is "standing by the cross of Jesus."

Dear old Cherry Creek Church, Pontotoc County, perhaps holds the palm as a Ruby Society. This good year the W. M. S. is forty years old. It is a full graded Union, having ALL the Auxiliaries. For the first two quarters of this year EACH Organization has maintained the Standard of Excellence. Their aim is to be a full graded A. L. Union for the year; and thus claim, not only a banner at the next S. B. Convention W. M. U., but a Page in the Book of Remembrance as well. This church is way out in the country. Who will come up to this record?

Please read the article on "Taking Stock" on this page. Then take the paper to your Society and read it to your sisters. Then won't YOU please see to it that your Society effects another organization?

## The Baptist Record

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**RENEW PROMPTLY:** Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

**Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word which must accompany the notice.**

## East Mississippi Department

By R. L. Breland

### Springdale, Attala

This good church is located midway between West and Kosciusko. I was there last week with Pastor B. F. Odom and his good people. It was surely a pleasant week as I labored with these dear people. They are so friendly and social, and then they responded so readily to the requirements of the meeting.

The Lord gave us ideal weather, the congregations were not as large as usual because of other meetings nearby, but the people were enthusiastic and prayerful and this poor preacher fell in love with the whole community. It is a good place to go. The Lord richly blessed every service.

Several young people were added to the church by baptism, some by letter, and I feel that both church, pastor and preacher were made stronger by the meeting. Pastor Odom is a fine work-fellow and made my stay pleasant indeed. May the Lord bless them every one.

This church was organized in 1866. I hope to give a sketch of it in a short while. Sister Webb Hughes is the present efficient Clerk. I made my headquarters at the home of Bro. and Sister W. W. Wood, among the best folk I ever saw, and then visited and ate in the majority of the homes of the church. Dear friends, memories of you will linger long.

The church graciously invited the preacher to be with them in their meeting again next year, which he will be delighted to do if the Lord wills it so. Saturday morning Bro. Wood carried me back to West, where I boarded the train for home and loved ones. Regretfully I left the dear friends of Spring Dale, but joyfully I wended my way to my humble home for a few hours stay.

Among visitors were Rev. N. L. Roberts, Bro. Kuykendall and Bro. Hester of Sallis, Dr. McKay of Northern Baptist Seminary, Sister Love of Memphis, Sister McCool of Kosciusko,—and others from Pleas-

## The Orphanage Signal

In our preparation through the canning season it is a mighty good time for us to be thinking of the Orphanage Thanksgiving cars, which will no doubt come this year as in the years previous. While you are preparing for comforts for the winter for your family at home, just remember that as a Baptist you have children in the Orphanage who need your attention. Have your Orphanage division and put just a little aside to send to your children.

There isn't any reason why every Baptist shouldn't send at least a little something. If you could only realize that these are your children you would not be satisfied without doing your part.

The financial distress which we are now placed in, without funds to buy the necessary provisions, we can avoid next season by every one of you realizing that the only hope of the maintenance of a Home of this type is for each one to have a part. There are always so many things around the average home that go to waste that could be used in our institution if our good Baptist people

ant Ridge and Sallis Church, among whom were Bro. Gunter's family, Bro. Frank Hughes' family, Bro. Owen and others.

### Notes and Comments

While in the Spring Dale meeting I visited in the home of Bro. A. F. (Van) Temples. He is 88 years old, one of the pioneers of Attala. He is a member of Pleasant Ridge Church, was baptized there some 60 years ago by Rev. J. B. Lloyd. He was for years a leader in singing, using the old sacred harp. He loves his Lord and is waiting His coming to carry him home. His good wife still lives.

Dr. S. E. Tull preached the dedicatory sermon for the Sallis Baptist Church the fifth Sunday. A beautiful and convenient house has been erected by Pastor N. L. Roberts and his good flock. This church was organized about 1840 and is one of the oldest in these parts.

Pastor J. W. White was in the midst of his meeting at Unity, Attala County, last week. Did not learn who assisted him, nor the results of the meeting. Heard many nice things about Bro. White while in that community.

Rev. B. F. Odom is doing the preaching in his meeting at Rocky Hill Church, Leake County, this week. He is spoken of as a splendid preacher and an excellent man in every way. His home is at Thomas-town.

The writer is with Pastor O. P. Breland and his good church at Fellowship, Choctaw County, this week. He was pastor here for several years and feels perfectly at home.

A sad death occurred in the Spring

could get the vision. Practically every church, especially in the rural communities, would get together and fill a truck of provisions and send us all along through the year.

### Health Condition

We are enjoying the best of health at this time, with the exception of those of whom we are having minor troubles corrected.

### Help Wanted

We are at present in need of a mechanic and his wife. He must be somewhat a generalist, because of the nature of the work; carpenter work especially, being able to look after the plumbing and electrical work also. Of course, must be an active Christian worker. His wife to act as cooperative matron, and also must be an intelligent Christian worker. Without children, preferred.

### Our Needs at Present

Boys' socks, age 12 to 18, suits for Sunday wear for boys from 5 to 8 years, overalls for boys from 10 years up.

—B. E. Massey,  
Supt. Miss. Baptist Orphanage.

Dale community during the meeting there. Young John Allen Weeks, who had been hurt in an automobile accident several days before, died at Jackson and was buried at Kosciusko. The community was in sympathy with the bereaved family. The family lives at "Possum Neck", five miles east of West.

### NEW MEXICO AS A MISSION FIELD

By Rev. J. B. Rounds, Oklahoma City

A study of the early development of Associations and Conventions indicate that their original purposes were divergent. In the "Morning Hour of American Baptist Mission", A. L. Vail says: "In its original intention the Association was not missionary. . . . So it came to pass that in the one hundred and seven years between the founding of the Philadelphia Association and the origin of the General Convention, the Association became the general utility institution of American Baptists." In Newmen's "History of the Baptists of the United States" he says: "Among the important results of the stimulus given to denominational life by the foreign mission movement, through the Triennial Convention and the agencies it employed, was the formation of State Conventions." Now the Associations in America originated one hundred and seven years before the formation of the modern mission movement in the United States. There seemed to be a common though unexpressed understanding that though Associations were over one hundred years old they were not the model type of organized life around which to construct a missionary program.

State Conventions and the Triennial Convention were of practically synonymous origin. State Conven-

tions arose for the express purpose, it seems, of being a cooperative agency with the Triennial Conventions for the denominational missionary propaganda and organized endeavor. State Conventions are essentially missionary and they live or die as they perform the missionary task. The Southern Commonwealths have developed their great Baptist marvels of the past because of the missionary essentials early dominating each through the organized endeavors that surrounded the organization of State Conventions.

New Mexico is the only state in the South that does not have a strong functioning State Convention. Her development as a commonwealth from a Baptist standpoint requires a virile State Convention. When a strong State Convention is established the pioneer days are passed and not till then. Those who compare New Mexico with other Southern States, must admit that these other states each have memberships of over one hundred thousand, except District of Columbia and Maryland. The portion of Illinois that cooperates with the Southern Baptist Convention has over sixty-one thousand members. These other states could weather the storm without any outside aid if that was a necessity. But that is not true in New Mexico.

To compare the astounding needs of a great city with the establishment of a new state is wasting time. On New Mexican soil in the future will be great cities and the basic organization around which their missionary endeavor must be built, if they repeat the Southern Baptist state history, must be the establishment of a strong State Convention.

(Continued on page 12)



R. K. MORGAN, Principal  
Morgan School, Petersburg, Tenn.

## What of My Boy's Future?

Many parents are asking this question. Their boy comes first and his training for the future is of vital concern. Prof. Robt. K. Morgan, knows and loves boys. For thirty-five years he has devoted his life to them. It has been a life of dedication to the young manhood of America. He understands and helps them. All his former pupils can attest to this.

He wishes to train your boy, prepare him for college and life. He recognizes in every boy possibilities which if developed will make him a leader. He loves to develop that trait in boys. His faculty is a strong one. The price is very moderate and the climate is ideal. A postal addressed to Mr. L. I. Mills, Secretary, Morgan School, Petersburg, Tenn., will bring catalogue and full information.

**A MOTHER'S FAITH**  
Mrs. Jennie Standifer  
(Continued from last week)

**PART II.**

Joe was earning enough now to buy himself some good clothes, and when he appeared one morning at the office, Mr. Claverhouse could scarcely believe that he was the same boy.

Do not think for a moment that this boy had dressed himself in any "dudeish clothes." He had bought a dark substantial suit, nice cap and man's shoes. It was only by the hardest that his mother had prevailed upon him to get these. He, however, saw that she was comfortably supplied with all necessary clothing before purchasing these much needed clothes for himself.

Ten years are not long sometimes in passing, especially when one is doing well, and everything seems coming your way.

These last ten years were very different from the previous ten that Mrs. Carston had spent. She was left a widow with a small boy of four, and not knowing where her next meal might come from, her implicit faith in Him, who never failleth His children, had never waned, and she had struggled on thru sickness and adversity.

As soon as Joe was large enough to leave her, he would earn a little something, many a job being offered him, so bright and eager was his little face at all times, but Ah! me what could such a little fellow do, when there was coal to buy, groceries for the pantry shelves, and doctor's bills to pay—. Let us not dwell upon things of the past, but rather look into the present. Who would ever recognize in this fine looking young man, the little chimney sweep, who crossed the avenue one memorable morning in answer to the call of "The Beautiful Lady?" The home on the back street had been abandoned some years ago, and Joe and his mother were now living in a nice, modest home of their own. Joe was just a lad fourteen, when he answered the call of Mrs. Claverhouse that morning.

The dream of the boy now was realized—he had a better home for her, whom he loved so well.

With the help of Mrs. Claverhouse, the home had been made an enchanting place. No one could help but love to linger among such beautiful surroundings. Everything was in such perfect taste, and exquisite harmony prevailed throughout the little home.

Mrs. Claverhouse could have sent over such elegant, handsome pieces of furniture, vases, etc., but she had not forgotten her husband's words of years ago. "You will have to use rare tact in helping this mother, so the best way to do so, is to help the boy."

Mrs. Claverhouse proved a warm friend to this widow, and she would have lavished every luxury on her so fond was she of "their boy" as she called Joe Carston.

Mrs. Carston in her new surroundings, never lost sight of that "Guiding Hand" that had kept her heart

turned ever heavenward, through adversity's rough path.

**RASKOB**

The Democratic Convention placed a dry plank in its platform.

This dry plank was a "compromise," a sop thrown to the dry majority of the Democratic party in return for the nomination of Smith.

Without waiting a day, the Democratic nominee kicked this plank out of the platform.

Then he named Mr. Raskob, General Motors magnate, a Republican, and the chief figure in the Association Against the Prohibition Amendment, to manage his campaign.

Mr. Raskob immediately announced that the overthrow of prohibition was the chief issue.

Jesse Jones, the Democratic prohibitionist who raised the funds to pay the Democratic debt, is out-bounced promptly and effectually.

If any insult that could have been offered to the dry element of the Democratic party has not been offered, if any injury that could have been done has not been done, we fail to know what it is. Contempt has been poured upon their pride, humiliation upon their self-respect. They are OUT of the party so far as leadership, influence, or even effective membership is concerned. All that is expected of them now is to keep their mouths shut and humbly vote the ticket.

Will they do it? We think they will not.—Ex.

**East Columbia Meeting.**

One of the greatest spiritual revivals ever held at East Columbia was concluded Saturday morning at the eleven o'clock hour upon returning from the waters where seventeen were baptized. There were twenty-two additions to the church.

The services began last Sunday with a full house, Rev. L. T. Aultman assisting the Pastor, Rev. D. W. Nix, while the singing was conducted by Mr. C. G. White, of Brookhaven.

It seemed from the beginning the Spirit of God was in the meeting and interest continued to grow. Rev. Aultman preached the true gospel of Jesus Christ with great power and pointed out the plan of salvation to the lost. We thank God for his coming, and may he continue to be a blessing to those who hear him and need spiritual strength.

Bro. White rendered some valuable service as choir leader for the meeting. Everyone enjoyed these great gospel songs. They were inspiring and lifted one to a higher plane.

The "White Quartette" was present on Sunday and gave out some wonderful messages in song. This quartette is composed of Messrs. C. G. White, Brookhaven, Eli White, Silver Creek, Louis A. White, Ya-

zoo City, and C. O. White, Goss. Although somewhat scattered, this quartette is never too far apart when a call for Christ's service comes.

**A Brief About Our Indian Work.**

It was my privilege a few days ago to attend the funeral of one of the oldest of our Indian women, Jennie Comby, and at the same hour preach the funeral also of a six year old boy. This was an unusual experience—a double funeral. "Aunt Jennie" had been a Christian for many years and always did her part in trying to carry on her church work. Her membership was with Hopewell church near Standing Pine in Leake County. She will be greatly missed from her church and community. The little boy was the son of Nannie York, and a grandson of one of our best Indian preachers, Rev. J. S. York. To all of these families my heart goes out in sympathy. I only wish that many of our people could witness some things that I witness among the Indians. I think that they would feel differently towards them if they only knew. So many folk wonder if its worth while to try to help the Indians in their religious life. But this thought comes, "Am I my brother's keeper", and I say, "Yes, surely it's worth while." The Evan-

gelistic season is now on with the Indians just as it is with the white people. I hope that everybody may pray for them that great things may be accomplished among them this summer, yea, that it may be the greatest year in the history of our Mission work in Mississippi.

S. E. McAdory,  
Missionary to Indians.

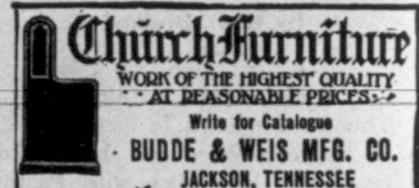
Curley. "I ran across one of my old friends this morning."

Shorty. "What did you do with him?"

Curley. "Took him to the hospital."

Scout. "My camp cot is too short."

Scoutmaster. "That's because you sleep so long in it."—Boy's Life.



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W. F. Gray & Co., 708 Gray Bldg., Nashville, Tenn.

## The Children's Circle

Mrs. P. I. Lipsey

### CHILDREN CIRCLE

My dear Children:

I promised to tell you this week, I believe, the name of our "B. B. I. girl", whom we have talked about so much. She is Miss Gladys Andrews, of Summitt, Miss. Last year the W. M. U. of Mississippi helped her, but this year, she is to be ours, and we have promised \$160 for her during the session. We will be able to send more than half of it in September, and the rest, I am sure at the beginning of the second term. Miss Gladys had an operation for appendicitis in May, but is entirely well from that, and has been doing religious work in South Mississippi this Summer. She is a fine girl, and needs our money to go to school on, and we must rally to her. Perhaps she will write us a letter soon, and tell us more about herself.

With much love,  
Mrs. Lipsey.

### B. B. I. GIRL

Brought forward	\$ 82.00
Harold Swilley	.10
Mellie M. Shanks	.10
Billie Franklin Banks	.25
<hr/>	
	\$ 82.45

Sturgis, Miss., 6-22-28.  
Dear Mrs. Lipsey:

I am over age for the Circle. I am 68 years old, but I am a daily reader of The Baptist Record and enjoy it so well, especially the children's letters. I am sending \$2.50 as a donation from our S. S., as you have requested. Hope you have gotten the amount up by this time. I hope to help the B. B. I. girl soon. Well, for fear of the waste basket, I will go for this time, praying for the care of those orphan children. Love to you and the Circle writers.

W. S. Israel, Supt.,  
Wake Forest S. S.

No fear of the waste basket, Bro. Israel, for a person who sends \$2.50, and says he hopes to help the B. B. I. girl some. Indeed you are beyond. I am so pleased to see you, are in good regular standing. We are so grateful.

Quitman, Miss., June 14, 1928.  
Dear Mrs. Lipsey:

Wonder how you and the cousins are getting along these warm days. I have already joined the Circle and sent some money to the B. B. I. girl, and I want to send a little to the Orphanage. I wrote and told you all about my little sister's arm getting broken, in my other letter. Well it is well now. She can use it, but it isn't straight. She is my only sister. Her name is Mildred. She will be 6 years old in August, and I will be 11 years old in August. I have two brothers older than myself. We all go to church and S. S. Mother is my teacher. Bro. W. B. Mott is our pastor. We sure do like him. Daddy and Mother take "The Baptist Record." I always get it first so I can read the children's page. We all enjoy reading it. Mrs. Lipsey, we have a pretty flower yard. Sure wish you could come over to see us. It so pretty soon every morning and some of our peaches and apples are getting ripe, too. Mrs. Lipsey, have you a little girl? If you have, tell me her name.

With much love to you and cousins,

Hazel Slay.

I remember your letter well, Hazel, and am glad little sister has gotten well. Yes, I have a girl, not so very little. Her name is Frances, and she has a little girl, whose name is Julia Frances.

Mantee, Miss., June 15, 1928.

Dear Mrs. Lipsey:

Will you let a grandmother in with the children? I am fond of children, have 9 children, 7 of them living, all married, have 31 grandchildren, 29 of them living, 1 great-grandchild, so you see why I am fond of children. I am sending \$1.00 to go in with your \$100.00 for the orphans. I take The Baptist Record. Don't feel like I could do without it. May God bless you, Mrs. Lipsey, in your work with the children.

Yours in Christ,

A Grandmother.

Yes, dear friend, I see plainly, and feel that you are fully entitled to contribute to our Circle. Thank you so much. And when you write again, won't you let us know your name.

Crystal Springs, Miss., 6-18-28.

Dear Mrs. Lipsey:

Our Sunbeam Band wishes to see The Children's Circle reach its One hundred dollar aim for Orphanage month. We are sending one dollar along with our love and best wishes for all. We are studying about the Japanese this month, and have a good time at our meetings on Sunday afternoons. Here are the names of our active members. Love.

Melba Fleming	Eunice Lang
Gene Fleming	Carmen Lang
Barnette Messer	Juanita Douglas
Ruth Erwin	Flossie Howell
Jack England	Peter Green
Wade McGraw	Samuel Green
T. W. Talkington	Barney Knight
Estell Douglas	Carey Mitchell
Ivalory Browning	James Thomas
Doris Lang	Dalton Pritchard
John Robt. Lang	

Mrs. Cecil Prichard, Leader.  
Well, children, with your help we have reached our goal, and gone far beyond. I am so pleased to see you, and hope you will come again.

Natchez, Miss., June 16, 1928.

Dear Mrs. Lipsey:

May we join your children's page? We are three little sisters—Velma is the oldest, Helen is next, then Johnnie Mae, who is just two years old. Mother takes The Baptist Record and reads the children's page to us. Every week Mother gives us a little bit of money of our very own. So this week we are sending ours to the orphans. Each of us is sending 10c, and we are going to send some more. Mrs. Lipsey, have you ever visited in Natchez? It is an old town. The place where we are living is over 100 years old, and is a beautiful old place. The yard has two big magnolia trees in it which are in bloom now, and there are lots of japonicas in it also. We love to live here, altho we have only been here since last August. We did live in Jackson, Miss. We go to church and S. S. Our pastor's name is Rev. Sullivan. Best wishes for the children's page, and for you, Mrs. Lipsey.

Velma, Helen and Johnnie Mae Berner, Swayze Hotel.

That's one good thing about having money, girls, that you can give some of it, isn't it? No, I have never been to Natchez, but Dr. Lipsey has. It is a beautiful old place, I am told. You must write to me again.

Bolton, Miss., June 16, 1928.

Dear Mrs. Lipsey:

I am a little girl 7 years old. I have two little sisters and one little brother younger than I am. I will be in the third grade next year. I have a real good teacher. Her name is Miss Ida Lacey. I have been reading the children's page for several weeks and have enjoyed them very much. I am sending 25c for the orphans. If I see this in print,

I will write again.

Dorothy Purvis.

So now you must write again, Dorothy, and when you do, think of the B. B. I. girl. Thank you for the orphans.

Louisville, Miss., June 16, 1928.

Dear Mrs. Lipsey:

I am a little boy 9 years old, and in the 4th grade. I like to go to school very much. I have one brother and one sister. Both are older than I am. My sister is writing this letter for me. I am in bed sick with fever. I am sending 50c for the little orphans June collection. Hoping to see my letter in the Record. Lots of love to you and the children.

Boyd Harlon.

P.S. May I become a member of The Children's Circle?

I am sorry about the sickness, Boyd, but hope it is gone long ago. Take care of yourself, and we are mighty obliged for the money. We welcome you to our Circle.

Geiger, Ala., June 28, 1928.

Dear Mrs. Lipsey:

My Mother takes The Baptist Record. We all think it is a fine paper. Mama told us about the children's page, and we read it every week and we want to be members of your page to try to help the little children that have no mother and father so we are sending 25c. Hope you will get it in to help with the June drive. Mrs. Lipsey, please print this. We want to be First From Geiger. Your friends,

Bula and Ernice Bell Jones.

You are the first from your town, Bula and Ernice Bell. Perhaps you can get us up a little club in Geiger. Thank you for the money, which has gone to help on our drive.

Magee, Miss., June 17, 1928.

Dear Mrs. Lipsey:

We are sending check for one dollar (\$1.00) to help The Children's Circle raise the \$100.00 for the Orphanage. We want to become members of the Circle. Daddy takes The Baptist Record, and we enjoy him and Mamma reading the letters to us. Our names are Winnie Wade, B. L. Wade, Linnie Mae Wade, Cecil Lavell Wade. We enjoy going to S. S. and preaching. Will close, with love to all.

Winnie Wade and brothers and sisters.

Thank you so much for the check, dears. And weren't you all so glad to see how well we went "over the top" for the Orphanage? I saw three of our Children's Circle girls at Magee at S. S. last Sunday week, but did not see you all, to know you. Were you there?

Meridian, Miss., June 10, 1928.

Dear Mrs. Lipsey:

I and my two brothers are each enclosing 25c toward the One Hundred Dollars you are trying to raise. My grandmother is also sending a dollar. We hope that you will soon have the hundred dollars.

Yours sincerely,  
Mary Louise Lowry,  
Quin Lowry,  
Burt Lowry, Jr.

We are so pleased to hear from you all, sister and brothers and grandmother. You knew long before this that we have given much more than we promised.

Shivers, Miss., June 24, 1928.

Dear Mrs. Lipsey:

I wrote you sometime ago and send 25c for the B. B. I. girl, and my Grandmother gave me 25c to send you for the orphans. I hope it will help you to raise the \$100.00 for them. I haven't ever seen my other letter in print. I hope I will see this. —Your friend,

Herbert Morris.

Well, you will be sure to see this one, Herbert. It was good of you to write again and send us this money, and we thank you and grandmother both.

Shivers, Miss., June 24, 1928.  
Dear Mrs. Lipsey:

I sent you 15c sometime ago and I haven't seen my letter in print, and Grandmother gave me 25c to send you for the June Orphanage fund, and I hope you will get it and print this letter, and I won't write too soon next time. —Your little friend,

Minnie Rhea Morris.

You didn't write too soon this time Minnie Rhea. I have your name on my list for the 15c, and for the 25c, besides Herbert's name for 25c. I will look for your letter.

Raymond, Miss., June 19, 1928.

Dear Mrs. Lipsey:

I am sending \$1.00 for my two brothers and myself. This money is some of my chicken money. I am sending this for the Orphanage, as this is the money for June. I will send some money for the B. B. I. Girl pretty soon. I am 11 years old. My youngest brother is 8 and my oldest is 12. Well, as it is about mail time, I will have to stop.

Your friend,  
Frances Keith.

Thank you, Frances, for the Orphans. You see from my letter that we are specializing for the B.B.I. Girl now, and I'm glad you are going to send some for her.

Georgetown, Miss., June 29-28.

Dear Mrs. Lipsey:

We are three little girls who wish to join your happy band. I, Thelma, am 13 years old. My birthday is in June, so is Mother's and Daddy's—"three June bugs in our family." I am a blonde. I, Doris, am 11 years old. Have blue eyes and fair complexion, but my hair is dark brown. I, Billie Frances, am 6 years old. I am a perfect blonde, with very light hair like my older sister. I have the boy name, but Doris is our "boy girl." I am the "pet", and Thelma is the "book worm." We have no brother. We go to Harmony Church. Bro. Allred is our pastor. We like him very much. Mother joins us in sending \$1.00 for the Orphanage drive.

Thelma, Doris and Billie Frances Sellers.

I know what a "book worm" is, and also a "pet", but what does Doris do to be a "boy girl"? Does she drive up the cows? Perhaps she whistles? This is interesting; won't you tell us? We thank you three, and mother, for the money for the Orphans.

Slate Springs, Miss., June 30-28.  
Dear Mrs. Lipsey:

I am a little boy 4 years of age, and have light hair and blue eyes. I will go to school this year. I will be 5, September 2. Daddy is going to start taking the mail Monday, and I am going to help him. I have a little brother, a Daddy, a Mother and 3 sisters. My little brother is 2 years old. His name is Reginald. I love them all very much. My playmates' name is Joe Bob Spencer. He and I visit each other often. I am sending 10c for the little orphans.

Love to all,  
Billie Gregg.

That will be fun, Billie, to go with Daddy. You are a happy little boy, to have all those good kind-folks. The orphans are very much obliged.

Hattiesburg, Miss., R. 6, 7-11-28.

Dear Mrs. Lipsey:

I am a little girl 8 years old. I am in the fourth grade. I am going to send 10c for the orphans. We lived at Rawls Springs, but when Grandmother died we went to live with my Grandfather and Aunt Ada. We have grass and hedge. From Eugenia Bush.

Maybe you'll go to school some day at Woman's College, Eugenia, where my brother, Dr. Johnson, is President. Thank you for the money.

## Sunday School Department

### SUNDAY SCHOOL LESSON

August 12, 1928.

### THE COUNCIL AT JERUSALEM,

Acts 15:1-35; Gal. 5:1-15.

(From Points for Emphasis by  
H. C. Moore.)

**Golden Text**—If therefore the Son shall make you free, ye shall be free indeed. John 8:36.

1. **SALVATION BY WORKS** was the gist of Judaism. From Judea came down to Antioch the first of the Judaizing teachers bent on restricting missionary work among the Gentiles. This is what they taught: "Except ye be circumcised after the custom of Moses, ye cannot be saved." Such teaching was at variance with the spirit of Christianity, teaching as it did salvation by works and not by grace through faith. And of course Paul and Barnabas set themselves squarely and strongly against such doctrines. In consequence, there was no small disturbance, for the false teachers were contentious. It was perhaps at the suggestion of Paul and Barnabas that the question at issue was referred to the mother church at Jerusalem. It might as well be settled once for all, and of course Jerusalem the very heart of Judaism was the place to settle it. The suggestion was approved at Antioch and several messengers including Paul and Barnabas were appointed. A large delegation seems to have accompanied the messengers part of the way on their journey toward Jerusalem. The itinerary included points in Phoenicia and Samaria where believers had been won and churches doubtless established. To the great joy of all the brethren the returned missionaries declared the conversion of the Gentiles on their recent tour. Upon arrival at Jerusalem they were most cordially received by the church and sympathetically heard by the apostles and elders. In the report of their missionary labors Paul and Barnabas of course magnified their work among the Gentiles. This aroused certain believers who were yet strict Pharisees and they rose up in the assembly declaring that it was needful to circumcise Gentile Christians and charge them to keep the law of Moses.

Deep was the determination and earnest the effort to drag Jewish ceremonialism in upon the Christian system. What will be the outcome?

2. **SALVATION BY GRACE** was the gospel of Christianity. At their early convenience the apostles and elders came together to consider the question. Many members of the local church were doubtless present and participated. The question from Antioch was presented and in the lengthy discussion that followed there were many arguments presented on both sides. When the discussion had gone on for some time

Peter arose and addressed the body. First, he gave his own experience at Joppa and Caesarea, resulting in the conversion of Cornelius, a Gentile, which convinced him that God "made no distinction between us and them, cleansing their hearts by faith." His conclusion was that it would tempt God to put the yoke of ceremonialism upon Gentile believers. And he closed with the sublime declaration that Jew and Gentile must be saved on exactly the same terms through the grace of the Lord Jesus.

There was tense silence on the part of the multitude present when Barnabas and Paul were called upon to relate their missionary experience in the Gentile world. Thrilling indeed must have been their recital of the marvelous things which God wrought through them among the Gentiles. Who in all the throngs could have been unmoved by their story? When they had concluded, James, the brother of the Lord and probably the moderator of the Council, delivered his opinion. He first called attention to the experience of Simon Peter under whom work among the Gentiles was begun. He went on to quote Scripture in support of this expansion of Christian privilege to Gentile as well as Jew. He concluded that Gentile believers should not be troubled with Hebrew ceremonies already fulfilled, and he suggested that a letter be written them asking that in the interest of purity, as related to the heathen, they abstain from pollutions of idols and from fornication; and that in the interest of peace, as related to the Jews, they abstain from things strangled and from blood, both of which were abhorrent to the Jewish mind. The experience of Peter, the report of Barnabas and Paul, and the opinion of James were approved by the Apostles and elders with the whole church. Two chief men among the brethren (Judas Barrabbas and Silas) were appointed messengers to the church in Antioch and by them a letter was sent embodying the opinion of the Council. The letter was addressed to Gentile Christians in Antioch, Syria and Cilicia,—the territory infected by Judaistic teachings. It disclaimed the giving of any commandment of this or any other character to such teachers by the Apostles and membership at Jerusalem. It stated that the messengers bearing the letter would in person confirm its contents. It contained the welcome decision: "It seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves it shall be well with you." The letter then closed with the usual benediction.

### (Continued from page 9)

That will embrace their cities of the future as it did the cities of the other states in their early State Mission programs.

Out of an abiding conviction, I appeal to our great southland to strengthen the hands of our Southern Baptist vineyard in New Mexico. Oklahoma is not receiving any aid from the Home Mission Board this year on their cooperative mission endeavor. Dr. Gray informed me that our own Oklahoma representative, Rev. Andrew Potter, withdrew Oklahoma's request voluntarily, when he saw the needs of others. While I was greatly disappointed in this, if what would have come here will go to the strengthening of New Mexico as a great State Convention through which this baby state will be given an opportunity to grow a Baptist Commonwealth, I will be able to bear this disappointment with some degree of satisfaction. New Mexico must have Home Board aid as no other state unless we say our old policy was a failure. And I do not believe that Southern Baptist Convention methods, with all their frailties, is excelled anywhere in the world for rapid Baptist growth.

May I make an appeal as one who never worked in New Mexico, but as a servant and steward of our Lord and Master, and one whose soul yearns for a great Baptist constituency in every state, that New Mexico be made the emergency problem, and our united strength devoted to the establishment of a great Baptist people there, as our present greatest Home Mission task. The wisdom of the Home Board's development of Oklahoma cannot be gainsaid by any. And now, out of the experience of the past thirty years here, I appeal and extend you the Macedonian cry on behalf of New Mexico.

### TWO GOOD MEETINGS

#### Concord (Noxubee Co.)

It was our pleasant privilege to be at Concord Church in Noxubee County with Pastor R. J. Shelton and his good people for a meeting July 22nd to the 28th. This meeting proved to be one of the best the church has had for several years.

The visible results were eleven additions, nine for baptism. Brother Shelton did the preaching, and did it well.

This fine country church is located in a very prosperous community about four miles southwest of Macon. They are planning to show their love and faith in the Master by starting in the near future a \$7,000 brick church building. Pastor Shelton is leading in a fine way this group of the Lord's saints. Brother Shelton is the pastor at Shuqualak, which is a full time field, and in addition to his work there he pastors Concord, Gohson and Little Bethel. We were entertained in the good home of Brother and Sister M. A. Pagan while in the Concord meeting. Mrs. Hall was with us and played for the meeting.

#### Arlington (Lincoln Co.)

On July 29th Brother Kyzar and I began a meeting with Pastor W. A. Thornton and the Arlington Church near Bogue Chitto. We had two services a day, one at eleven in the morning and the other at two in the afternoon. Brother Kyzar did some great preaching in this meeting and the blessing of the Lord was upon us.

The visible results of this meeting were eight additions, all for baptism.

Pastor Thornton baptized the candidates after the last service of the meeting in a pond nearby the church. It was an impressive ceremony. The church and community were revived during this meeting and the Lord's work should prosper to a larger degree in the future.

As we had no night services at Arlington we were able to conduct services at Norfield and the Pleasant Hill Church near Bogue Chitto. Brother Hosea Price is pastor at Pleasant Hill and they are in a meeting there this week (Aug. 5-12). Pastor Thornton is being assisted this week (Aug. 5-12) by Brother N. J. Lee of Sumrall in a meeting at Montgomery Church near Norfield.

Brother Kyzar and I begin a campaign at Slayden near Holly Springs on Sunday, August 12th, with Pastor May and his people there.

D. Curtis Hall.

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## B. Y. P. U. Department

*"We Study That We May Serve"*

**AUBER J. WILDS, General Secretary**  
Oxford, Mississippi

**McClain Intermediate B. Y. P. U.**  
The McClain Intermediate B. Y. P. U. went to the Pleasant Hill Church to assist in the organization of a B. Y. P. U. The officers of the newly organized B. Y. P. U. are as follows: Leader, Mrs. Edna Byrd; President, Walton Byrd; Vice-President, Jessie Louise Byrd; Secretary, Lois Byrd; Corresponding Secretary, Bessie Bradley; Treasurer, Mildred Turner; Bible Readers' Leader, Irma Rue Bradley; Pianist, Trusella Cockrell; Chorister, Sharbon Byrd; Group Captains, Shelton Byrd and Rachel Jane Byrd.

### Walnut Grove Study Course

Walnut Grove is on the map when it comes to a B. Y. P. U. This Union was organized May 20, with a membership of 16.

This is the first union many of the members have ever worked in. We soon realized the need of instruction, and through the efforts of our pastor, C. T. Johnson, we obtained the services of Miss Durscherl, who is one of our state B. Y. P. U. workers. Out of a membership of 16, we had nine to stand the test, with seven to read the Manual and stand the test at a later date.

At the close of our course we had an "Auto" party, which was a real live social.

The course from start to finish was very helpful and enjoyed by all. The spirit of our union is much better and each member seems determined to make ours an A-1 Union. (Kate Keenan, Cor. Sec.)

### A Test for You

You are a B. Y. P. U. member. You determine by your attitude and interest just what your Union is. Here's a thought from Spurgeon which you might apply to yourself, question form, remembering the while that the spirit of the B. Y. P. U. is "Unselfishness" and the aim is "Training in Church Membership" — "As you learn, teach; as you get, give; as you receive, distribute." (The Candle Light, Dallas, Texas.)

### Marion County Assembly

The Marion County Assembly held at the First Baptist Church, Columbia, July 29-Aug. 3, was rich in B. Y. P. U. opportunities. Classes for Juniors in The Jr. B. Y. P. U. Manual and Studying for Service were taught by Miss Annie Averett. Miss Ida Branton taught the Intermediates in the Intermediate Manual. Miss Minnie Branton taught the Senior Manual, and Miss Cecelia Durscherl taught the Leaders' Manual. More than 75 were enrolled in the different classes.

Three conference hours dealing with phases of B. Y. P. U. work were conducted by the state workers. A quiz on the B. Y. P. U. Magazine was an interesting feature

of Friday's conference.

Each day a social hour was conducted on the lawn just before the night address. These socials, as conducted by the B. Y. P. U. Department, took the form of a house-party. The first day the crowd spent the time getting acquainted with other guests. The second day the party visited a gypsy camp and were entertained there. The third day a boat trip was the feature of the hour. This was followed on the fourth day by an aeroplane trip. The last day the house party was completed by an automobile trip. More than 125 were present each evening for the social hour, and the house-party proved enjoyable for all.

### Sumrall Training School

A splendid training school was finished at Sumrall two weeks ago. All the Manuals were taught, and the attendance was good for the most part. There were 28 who took the examinations and received awards. It was a real joy to work with them in their beautiful new church building, which amply cares for their needs. Under the leadership of a great man of God as pastor and his wife they have accomplished these things, and we are expecting to hear great things of them in their B. Y. P. U.

The General Organization was set up with the following officers: Mr. Porter Messer, Director; Mrs. Vincent, Associate Director; Mr. Sumrall, Secretary; Miss Bessie Herrington, Pianist; Dr. Smith, Chorister. (Annie Averett.)

### Directors, Take Note

Dr. P. E. Burroughs has a new book out, "Growing a Church", which will help you to realize just what the B. Y. P. U. Department ought to mean in the growth of a church. Read it, and check up on your B. Y. P. U. Department to see whether or not yours is fulfilling its mission.

### Leaders Plan Book

Have you ordered a Leaders' Plan Book to help you in working with your Junior and Intermediate B. Y. P. U.'s? If not, order one today from the Baptist Book Store, Jackson. The price is 75c, but its worth to you will be invaluable once you begin to use it.

### Keynote for August

The August keynote for the B. Y. P. U.'s of our Southland is "Soul-Winning". How are you as a B. Y. P. U. beginning to carry out that keynote in a practical way? Why not begin by definitely making a list of the lost who are on the hearts of your members, type these, giving each B. Y. P. U. member a copy, and get them to pledge themselves

to pray daily for those whom they have on their lists? This will be the beginning of some practical work, and ought to be followed by actual personal work on the part of the B. Y. P. U. members. Let it not be said of any loyal B. Y. P. U. member, "What, came the word of God out from you, or came the word of God only unto you?" The beginning of the personal soul-winning is prayer. "Pray without ceasing".

### Oral B. Y. P. U. Study Course

It was a happy privilege to go to Oral Church, eight miles from Sumrall, for a training school last week. They have a responsive group of young people who are really interested in the Lord's work, and take a leading part in all of the church life. Training in Church Membership was the course taken by the Seniors, and Studying for Service was the Juniors' study for the week. Orland Aultman is the Senior President, and Mrs. Robert Rawls is the Junior Leader. (Annie Averett.)

### Scott County B.Y.P.U. Association Meets at Harperville.

The Scott County annual BYPU Association met Sunday, July 29, at Harperville. The meeting was supposed to be held at Lake, but on Friday before we were notified not to come. Harperville asked for the Convention to come in order that the program might be carried out, which had been planned for the day. Morton, Hillsboro and Forest were represented. The following program was rendered:

#### Song Service

Welcome address—Mr. W. C. Bowling.

Response—Mr. Albert Davis.

Talk—Bro. J. C. Olander.

What Does Extension Work Mean—Arno Mills.

A Progressive Program For An Associational BYPU.—A. W. Talbert.

The delegates were entertained in the homes of the Harperville people for dinner. We assembled back at the church at 1:30 for song service. Committees were appointed and other business attended to.

2:30—Demonstrational program, Harperville Senior BYPU.

How a Demonstrational Program may be used in organizing a B. Y. P. U.—Percy Hatch.

Talk on Associational BYPU and round table discussion—Mr. A. W. Talbert.

The Committee on Resolution gave the following report:

Resolved first—That we extend to Pastor J. C. Olander, Pres., Mr. Everette, and the BYPU of Harperville Church our thanks for the

real BYPU spirit demonstrated in making provision for the County meeting at such a late date, and to the members of Harperville Baptist Church for their splendid hospitality.

Second, That we thank Mr. Talbert (Continued on page 16)

## Starke's University School

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*Motto: Work Wins*

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M. P. L. BERRY, Pres., Clinton, Miss.

## BOOK NOTES

All books reviewed in these columns may be ordered from the Baptist Book Store, Jackson, Mississippi.

O. Olin Green, A.B., Th.M.  
Haslehurst, Miss.

"Reading without purpose is sauntering, not exercise. More is got from one book on which the thought settles for a definite end in knowledge, than from libraries skimmed over by a wandering eye." —Lyton.

*That I May Save Some* by Bishop William Fraser McDowell. Earl Lectures of the Pacified School of Religion. The Abingdon Press, New York. \$1.00.

Can anything new be said on the subject of Evangelism? Read this little volume and see for yourself. The author has done some fresh thinking and has expressed his views in clear and forceful language. He lifts the whole matter of Evangelism to a very high plane and shows that this is the chief work of the churches. Each of the five chapters is filled with good things, but the one on "The Enlarged Meaning" appealed to me most strongly. We need to revise our ideas of terms commonly and carelessly used. The author opens up some new avenues of approach to this great subject. The book will stimulate all who have it in their hearts to "save some."

*Life and Letters of St. Paul* by David James Burrell, D.D., LL.D. American Tract Society, New York. Price \$1.50.

Students of the N. T. will find great satisfaction and delight in this book from the late Dr. Burrell. The author has wisely omitted long and tedious discussions on controverted points. He discusses the Great Apostle's life under four divisions: I. Saul of Tarsus. II Paul's Campaigns. III. Paul's Companions. IV. Paul's Letters. The book is handsomely bound, printed on fine paper and in bold clear type, and, is written in such simple language that even children will find pleasure in reading it.

*A Harmony of the Life of St. Paul* by Rev. Frank J. Goodwin, D.D. American Tract Society, New York. Price \$1.50.

We have seen several harmonies of the life of Christ, but this is the first we have seen of the life of the Great Apostle. The work bears upon the face of it evidences of scholarship and painstaking care. Passages from Acts and the Epistles of Paul are arranged chronologically. Full notes and references to other works are given. The appendix contains much valuable information. The work is well done and will be appreciated by all who desire a more thorough knowledge of the Life of Paul.

*The Five Great Philosophies of Life* by Wm. DeWitt Hyde. The MacMillan Co., New York. \$2.00.

Dr. Hyde is one of the best thinkers and writers of modern times. This particular work has gone through many editions which fact attests its continued popularity and usefulness. The author discusses the four great systems of Greek Philosophy under these heads: I.

The Epicurean Pursuit of Pleasure. II. The Stoic Self Control by Law. III. The Platonic Subordination of Lower to Higher. IV. The Aristotelian Sense of Proportion. Then is added a chapter on, The Christian Spirit of Love. One of the unique features of the book is that the author has allowed the champions of the various schools of thought to speak for themselves. Then he gives enough of comment and explanation to enable the reader to understand and interpret them. Of course, the last chapter is the best for in it we see the superiority of Christ's teachings to those of all others. The author recognizes the fact that Christ's teachings are more than a philosophy. He clearly shows that the spirit of love as exemplified by Jesus is "the final philosophy of life." The book will help to lead many out of the maze and bewilderment of erroneous thinking.

*Quotable Poems*, compiled by Thomas Curtis Clark and Esther A. Gillespie. Published by Willett, Clark and Colby, 440 S. Deaborn St. Chicago. \$2.50.

Nothing finer of the kind has yet been published. In this attractive volume speakers will find a poem for every occasion. The poems cover a wide range and are of a very high quality and breathe a deep spiritual tone. Life will be made sweeter and richer by the reading of poems like these. A copy of this book should be in a prominent place in the home and members of the family, young and old, should be encouraged to read it. It deserves a place right along besides the family Bible.

*Ministerial Practices* by Cleland Boyd McAfee, McCormick Theological Seminary. Harper & Bros. New York. \$2.00.

The work of the minister is a big job these days. So much more is required of the average pastor today than in former times. The minister who would do his whole duty finds himself immersed in a multitude of duties. There are so many calls from so many sources that he hardly knows which way to turn at times. Such a work as Ministerial Practices will help the minister to see and appreciate the things worth while and will enable him to address himself to his ministerial tasks more intelligently. Practically every phase of the minister's life and work is covered in these discussions. The book will help the minister to think as he goes along. So many do not think and thus go blundering along cutting down their efficiency and impairing their usefulness when a little forethought might save them from serious mistakes. The author's discussions are wholesome, sane and practical and will help any minister who reads them.

*Ministerial Ethics and Etiquette* by Nolan B. Harmon, Jr. Cokesbury Press, Nashville, Tenn. \$1.50.

This book is intended as a manual for ministers, and it is a good one. The author does not write so much out of his own experience, it would seem, as from what he has gathered from the writings of other men; however, it is an excellent compilation of thought and ideas of compe-

tent writers upon the various phases of the minister's work. In this book is discussed: the profession, the man, the citizen, the brother minister, the pastor, the church, public worship, and occasional services. A thorough reading of this book with frequent reference will help the minister to maintain that high standard from which if he departs he loses much of his power. Ministers in all churches will profit by reading this timely book.

*Following Christ* by Charles Lewis Slattery, D.D., Bishop of Massachusetts. Houghton Mifflin Company, Boston. \$1.00.

In this little book the author attempts to interpret the meaning of Christian discipleship and to solve some of the present day problems for serious minded men and women. The work will help believers to make practical application of the teachings of Jesus to their everyday life.

*St. Mark* by the Bishop of Liverpool and A. E. Rawlinson, D. D. This is one of The Bible Study Series edited by John Stirling and is published by Doubleday, Doran & Company, Garden City, New York.

In this book is given a clear and realistic picture of Jesus at work among the people. One author giving the meaning of his wonderful deeds, the other presenting the critical treatment. The work is scholarly, yet readable. The intellectual integrity of the authors is shown by the fact that they recognize immersion as the original form of baptism and do not veer around the question to apologize for their own church's failure to practice it.

*The Minister and His Music*, by C. Harold Lowden, published by C. Harold Lowden, 20th & Cherry Sts. Philadelphia, Pa. Price estimated \$1.50.

Many good books of this sort come to the reviewer's desk during the year, but nothing better has arrived, so far, than this little volume. The authors wide experience enables him to speak with authority. His suggestions are characterized by timeliness and good sense. Instead of evading their responsibility in the matter, if ministers would only read this book and then courageously and persistently address themselves to the musical tasks of their churches our church services could be made far more effective. We heartily commend this book.

## TIPPAH COUNTY REVIVAL

Evangelist Wade Smith and the writer have just closed a County-Wide Campaign in Tippah County, under the auspices of the Baptist Church of Ripley, working with Rev. C. S. Wales, Pastor. This meeting was the result of much prayer and effort on the part of the Pastor and Church and had rains not made the roads impassable it seems that

every objective would have been reached during the two weeks of the campaign. Lack of gravel roads make travelling almost impossible during rainy seasons. The only gravel highway leading into Ripley is from Blue Mountain, 6 miles away. Aside from that one artery

of travel those red, clay hills rut up and get too slick for cars unless equipped with chains throughout.

Our tent was beautifully located, being set up on a slope that gave the proper incline toward the pulpit stand and choir. Being well drained and lighted we were ready for any weather. A gravel road bordered three sides of the tent lot, giving ideal parking space. This, we found, was very necessary as often the entire roadway would be lined with autos and teams. So widespread and intense was the interest that on wet nights many would discard cars and come in wagons, buggies, horseback and some even walk three or four miles. Our average attendance was about 800.

On clear evenings, during week-ends, we would have near a thousand and on Sundays from 1,200 to 1,500 under canvass. The Choir was the best ever heard in that section of the State. Numbering 50 voices, many of them trained, we were able to render a class of Gospel music that caused favorable comment by all that heard. And possibly none were as faithful as these singers, coming night after night, rain or fair. Always in place, always quiet and respectful and always giving of their best. It was an inspiration to work with such a willing and devoted group of musicians.

At four o'clock each afternoon a young people's hour was conducted by the writer. From sixty to one hundred would attend. We had Bible Stories, sword drills, how to win souls, chorus singing and scripture quotations during this daily service.

Out of this meeting, through its effect on their lives, came the lost boys and girls, making a surrender of their lives to Christ. These professions of faith were made in the regular evening service and not in the story hour service. About 20 of the number that came for baptism were boys and girls of the junior and intermediate age. There were six women's prayer services conducted each afternoon in different homes of the city. Great good came from these hours of devotion, worship and praise. They voted to keep these prayer services going, once each week, throughout the months of the year. The men's prayer service, held each day at noon, beginning in the office of the Sentinel, the Weekly Newspaper operated by Mr. A. C. Anderson, had to be moved to the theatre building in order to accommodate those who wanted to attend. This proved to be a great hour for the business men of the city.

Services were held in the following churches of the county; Shady Grove, Faulkner, Fellowship, Palmer, Concord and Blue Mountain. The scope of this work reached into almost every corner of the County. Good attendance was noted in every one of these extra services. It kept us pretty busy but it was a joyful opportunity and we gladly accepted.

The hardest blow we suffered was when Pastor Wales had to be carried to Memphis in the midst of the meeting. This left us without a local leader but with much prayer and work we were able to carry on.

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**THE RIPLEY REVIVAL**

It was our good pleasure to have with us Brethren D. W. Smith and M. E. Perry for a two weeks' meeting the last of July. While the meeting was not what we had desired, it was in no sense of the word the fault of the brethren mentioned. They both did excellent work. The visible results were 42 additions, 32 by baptism.

There were many other good features of the meeting. A men's prayer meeting was started and is still going. We were able to go out and reach many of the rural churches and hold at least one service with them, and that nearly always meant that they came to the meeting here after that. Many of our people got a vision of the possibilities of a county-wide meeting. The town and county were brought

closer together.

One of the great things of the meeting is that wherever these brethren went in the rural districts our people are much more friendly toward our State Board work.

Everything considered, it was a really great and far-reaching meeting. It was in some respects foundation work, and the writer hopes that it is but the beginning of a great work in Tippah County. The possibilities are almost unlimited.

—C. S. Wales.

Just closed a good meeting with Prairie Grove Baptist Church, two miles from Mount Vernon, Texas, where there were eleven additions. After two more meetings in East Texas, I go to a meeting in Eastern Louisiana, where I close on August 26th. Have time for two additional meetings immediately following Au-

gust 26th, and would like to be used of strong churches in Mississippi while I am right at the border of the state of Mississippi. Pastors who care to use me in my double work of preaching and singing (solos and music leading) with strong work in both lines, may reach me at Dallas, Texas, care of Robert H. Coleman.—Wm. S. Dixon.

**A GOOD MEETING**

On the 14th of July we began our revival meeting at Antioch Church. Pastor H. H. Webb of Liberty did the preaching, and did it in a great way. The messages were deep and pungent, reaching the minds and hearts of his hearers. The Lord added several to the church, both by letter and baptism. The church membership was greatly helped. Webb is a good preacher and a fine pastor's helper.

Best wishes.

—J. B. Quin.

**BEULAH MEETING**

Our meeting at Beulah Church at Polkville, Smith County, began Saturday before the fourth Sunday in July and lasted seven days. Bro. Madison Flowers came to us Sunday and did the preaching through the meeting. He was at his best. Everybody was so delighted with his preaching, they asked him to come back next year. He was with us last year. We had a good revival, received 10 members, 7 baptized, 2 restored, 1 by letter. One old lady, 74 years old, was baptized. She had never belonged to any church. She came up out of the water happy and praising the Lord.

The Lord be praised for the blessings.

—D. W. Moulder.

(continued from page 13) bert for the information and inspiration that he has brought to us in this session.

Resolved, third, That we adopt the constitution suggested in revised leaflet Associational BYPU as the governing rules of this body, and that we adhere strictly to them in the conduct of our affairs.

Resolved, fourth, That we add to the present list of officers a BYPU

pastor, whose duty it will be to sponsor the BYPU work in the County Association.

**Nominations:**

B. Y. P. U. pastor—C. J. Olander. President—Albert Davis. Vice-president—Arno Mills. Sec'y-treas.—Etoile O'Bannon.

**Leaders:**

1—Lake, Mary Hughes. 2—Morton, Floyd Cooper. 3—Forest, C. M. Steele. 4—Harperville, Mr. Everette. 5—Ludlow, Chorister—Eugenia Sanders. Pianist—Richardleen Cooper. Junior Leader—Ethel Bailey. Intermediate Leader—Maud Briggs.

We adjourned at 5:30 to meet again one quarter from the same day at 2:00 P. M.

Myrtle E. Hays, Sec.

**Virgil Posey**

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